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CARRE, T.

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liber
narrationem virorum nominatorum conservabit
PIETAS PARISIENSIS *Luci: 39.2.*

OR A SHORT DESCRIPTION
OF THE PIETIE AND
CHARITIE COMONLY EXERCISED IN PARIS

Which represents in short the pious
practises of the whole Catholike

No: CHVRCH. *Roydon.*

By THOMAS CARRE Confessour of Sion

*Euery Good tree yealdeth good frutes.
And the euill tree yealdeth euill frutes.
Therfor by their frutes you shall know
them.*



PRINTED AT PARIS
By VINCENT DV MOVTIER

M. DC. LXVI.

Doctrinam stulti despiciunt. Prov: 1. 7.

PIETAS PARISIENSIS

OR A SHORT DESCRIPTION

OF THE PIETAS AND

CHARACTER OF THE UNIVERSITY OF PARIS

Which represents in short the picture

of the whole of the University of Paris

BY THOMAS CADAM, Consistorial Secretary

of the University of Paris, and

of the Faculty of Theology of the same



PRINTED AT PARIS

VINCENOT, M. D. C. LXXVI

M. D. C. LXXVI



TO HIS MVCH HON^D
FRIEND W. D. ESQVIRE
T H E S E.



Vch Hon^d deare S^r

*I had yours of the 20 of May
in its due tyme : and noe sooner
had I receiued it (such power of
a commande haue your ciuile de-
sires ouer me) but I tooke pen
in hand to retorne you an answer
which had bene longe agoe with
you, had not my continuall infir-
mitie rendered me litle fitt for
speedie compliyanse,*

A ij

I am not without a deepe re-
sentment, to obserue that you still
permitt inconsiderable doubts, cast
in your way by I know not whom,
retarde you from fixing vpon,
what alone can make you eter-
nally happie. You say in particular
that you haue mett with so many
loose and beastly cases among Ca-
tholike authours, that you haue
much adoe to beleene that holinesse
is practised, where so much licen-
ciousnesse is taught. But I praye,
are they taught in our councells?
Doe you finde them in our Decree-
talls? Haue you heard them in our
Pulpets? Meete you with them in
our Catechismes? What are you
startled at? If the braines of some
few riotous children run ouer into
extrauigances, must the good, mo-
ther haue their excesses pinned on

her sleeue, while she neither teaches
them, approues, nor conceales
them? Nay while she expressly
condemnes, and prohibites them
with a heauie curse vpon them?
Must the good wheate be reprobued
for a litte chaffe? Or Christs feild
be disowned, because the enemye
ouer sowed cockle in it? This your
ingenuitie will not indge reason-
able. And therefore, what I haue
formerly said; (to witt, that san-
ctitie is a marke of the Catho-
like Romane church exclu-
siuely to all other churches)
I must still persiste in. Yes, she hath
alwayes bene eminently knowne
by that bage to all the world. She
is holy in her heade Iesus Christ,
who placed her vpon the rocke, and
washed her in his owne pretious
bloode: she is holy in that holy

Spirit who was sent to sanctifie
her, and to teach her all truth:
Holy in God the father, authour
of all holynesse, to whom she is
dedicated: Holy in all her doctri-
ne, in her sacrifices, in her Sacra-
ments; in her discipline; in her
pious members, amongst whom
there is neuer wanting numbers
of persons famous for sanctitie.
Holy in fine, in her continuall
prayers to God, and charitable
practises towards her poore neigh-
bour. Which two alone I will one-
ly vrge at present, as being aboun-
dantly satisfactorie, if compared
to your cold practises, to make
appeare where charitie is in her
raigne, and consequently, where
sanctitie is to be found, since it is
indeede noe other thinge then cha-
ritie. Noe S. I neither know,

nor seeke for, any other holinesse
then charitie it selfe. It is that
which is the end of the lawe;
that the fulnesse of the lawe; that
the lawe it selfe. *Lex Dei cha-
ritas est*, saith *S. Augustine*. The
scripture commands nothing but
charitie; nor reprocues it anythin-
ge but cupiditie; and in these two
it compriseth all Christian moralls.
And as charitie is all, so all that
it is conuersant about, is God and
our neighbour; God, to loue him
for his owne infinite goodnesse;
and our selues, and neighbours,
because it is his pleasure and com-
mande. Obserue, I beseech you, in
the ensuing discourse whether we
or you make it more absolutely
their businesse to comply with these
two duties; and thence you will
easily iudge on which side charitie,

A iiij

that is sanctitie and holynesse
resides: and at the same tyme con-
clude with S. Augustine, against
your selfe indeede, but to your
advantage, that there can be noe
charitie (that is sanctitie) among
you, because you hate vnitie. Non
habēt charitatem, qui Eccle-
siæ non diligunt vnitatem.
And againe, they haue noe cha-
ritie, who are cutt of from the
communion of the Catholike church.
Non habent charitatem qui
ab Ecclesiæ Catholicæ com-
munionē præcisi sunt. de Bap.
contra dona. l. 3. c. 16. Be-
cause, saith he, in the same place
it is the proper gifte of Catholike
vnitie. Out of the Catholike com-
munitie then noe vnitie: without
vnitie, noe charitie, if charitie be
wanting all things els profit not

assures S. Paule. Cast your selfe
then, deare S. into the bosome, com-
munion, and vnion of the Catholike
church, where charitie truly rai-
gues, and where vnder her happie
raigne, the least things profit to
eternall life. Thither are you ar-
dently inuiteed. There, with open
armes, are you cordially expected, by

Hon S.

Iuly 20. 1666,

Your most humble aff.
and best wishing seruant
THOMAS CARRE.

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A SHORT DESCRIPTION
OF THE PRESENT
PETIE OF PARIS
THE FIRST ARTICLE.

TO the glorie of
God, and the Ca-
tholike church; the
honour of that no-
ble towne, where I had the
happines to passe thirtie three
yeares, the one halfe of my
life; and to afford you full
satisfaction, I will make Pa-
ris appeare the short mappe
of the vaste Catholike world,
and by that smale parte, giue

12 *The pietie of Paris.*

the idea of the whole.

Pietie in generall, as S. Augustine tells vs, is the true worshippe of the true God, who, as he saith also, is not worshipped, saue onely by charitie. Now charitie has two respects, or chasty eyes two thinges alone, God incomparably aloue all thinges; and for him, our neighbour as our selues. To describe then the pietie of Paris, is noe other thinge then to declare what is practised there, in order to God and our neighbour, wherein the accomplishmēt of the whole lawe consists.

And againe, as the accomplishment of the lawe consists in two duties; so the ac-

The pietie of Paris. 13
complishers therof may be
reduced to two classes, the
Pastours, and the people.

*Of the pietie, of the Priests and
people in the daylie service
of God.*

ARTICLE II.

TO begin with the first ;
what may not be said
with truth of the excellent
Pastours of Paris, in order
to these two duties ? They
are all, generally, knowne to
be men of exemplarie liues,
and sound learning, being
the most of them Bachelours,
Licentiates or Doctours of
the famous facultie of Sor-
bonne, Their places are gi-

14 *The pietie of Paris*

uen to their merites, not purchased with moneys : and their whole endeouours are imployed . to sute their liues and actions to the dignitie of their places. They haue learnt of S. Gregorie , that Pastour of Pastours, in earth, vnder the souueraigne Pastour Iesus Christ in Heauen, that *the guidance of soules is the Arte of Artes*. They know that their worke is not to saue their owne soules alone, but those of many , the highest thinge that man is capable of , being indeede the same for which the Almighty father, sent his onely sonne, as he also sent them with this minace, that if any of their flocke perish by their fault

The pietie of Paris is
he will require his bloud at the
hands of the watch man. Hence
it is, that they vse so diligent
studie at the learned Sorbon,
and els where. So many
holy conferences (a blessed
and common practise among
the primitiue fathers of the
wilderneffe (*vt in collationibus*
PP.) renewd in Paris among
the clergie-men by good Mr
Vincent's Zeale, which they
vse as well in in way of pre-
seruatiue against the badd
ayre of the world, to
which they are still exposed
by the necessitie of their
function, as a most effectuall
meanes to perfect them in
their holy profession. The
subiects of these conferences
are alwayes some vertue or

i6 *The pietie of Paris.*

other. Wherin they treat of their nature, of their particular actes, of the motiues to acquire them, and the meanes to putt them in practise &c. Together with the obligation of their diuine state, as well in relation to God as their neighbour. Hence too are so many heavenly Meditations vsed in their spirituall retreates, (which is frequent among them) to fitt themselues to that sacred and dreadfull function. The lawe of God is the subiect of these their Meditations, day and night, to begett worthy and sublime thoughtes of God in their owne harts, to be conueyed afterwards into the harts of their hearers,

The pietie of Paris. 17

hauing learnt of S. Augusti-
ne, that the truest begining of
pietie, is to haue a most worthy
esteeme of God; and of S. Ber-
nard, that the true waye of
a good Pastours proceedinge,
is *prius infundere quam effun-*
dere, first to powre in, to them-
selues, then to powre out to
others.

They had reade in Eze-
chiel, that it was the Pastours
dutie to strengthen what was
weake; to heale what was sicke,
to binde vp what was broken; to
bring againe what was cast away;
seeke what was lost: and thence
their whole studie is to ren-
der themselues skilfull phy-
sitions.

They reflected of what they
had heard from the great

18 *The pietie of Paris.*

Doctour of the Gentils, that they, as well as he, with due proportion, in qualitie of Christs Ministers, were to accomlishe, those things which want of the passions of Christ, in their flesh, for his bodie which is the Church; to witt, by applying the merits and medicinall grace purchaced by his payenfull passion, to the poore sinfull soules of their flocke, by deriueing into them those fountaines of grace, conferred by their ministerie in the sacraments of Baptisme, Pen-nance, the blessed Euchariste &c. And they apprehend noe care and industrie of theirs sufficiently answerable to such high functions.

The pietie of Paris. 19

They called to mynd what the said S. Paule taught, and looked vpon it with a venerable astonishment *euery high preist, saith he, taken from among men, is appointed for men, in those thinges which appartayne to God, that he may offerre gifts and sacrifices for sinnes, as well for the people, as also for himselfe.* Hence numbers of priests, which the good Pastours take into their societies, and communities (some 40. or 50. some 100. some more, some fewer, according to the vaste numbers of their Parishoners) approach daylie to the sacred Altars from morning till noone, with humble reuerence and veneration, to answere their peoples expectations

20 *The pietie of Paris.*

and deuotions, who concurre
with them in a sweete harmo-
nie, to offerre vp their vows.
If this true, cleane, and vn-
bloudie sacryfice which the
Prophete Malachye, foretold,
be offered to God in euery
place, from the rising of the
sun to the going downe, se-
conded by the sacryfice of the
lipps and hartes of the pious
people, serue for the happie
employemēt of the whole fore-
noone, the afternoone wants
not its part neither, which
is daylie performed in the
euenfonge and compline, so
that the church dores are as
rarely shutt vp in Paris, all
the weeke longe, as I haue
rarely obserued them open in
London, saue onely one day,

The pietie of Paris. 21

in the weeke , as tho all the other dayes , they had noe God in england to be publikly serued in their Parish churches. Besides these generall pious practises of the people , which they exercise euery day in the weeke all Paris ouer , there is scarce one day in the yeare in which there is not some particular solemnitie , at one church , or monasterie or an other , to which there is great confluence of people , by reason of some great preacher : or the exposition of the B. Sacramet , and pardons to be gayned (as it appeares by a certaine Almanacke made of sett purpose to direct pious people to the said solemnities) and

22 *The pietie of Paris:*

as there is noeday passes without publicke seruice done to God; so there is noe houre of the day, or night, in which Gods prayses are not sung in Paris (to say nothinge of what is done by the multitude of Catholike Christians in America, where our night is their day)

The Oratorians begin the diuine office at 7. a cloke in the euening. At S. Geneuiefues at 8. The Penitents at 9. The Carmelites at 10. The Carthusians at 11. S. Victors our ladys and others till 2. From 2. till 4. at the Benediction Bernardines and diuers others. From 4. to 5. 6. and 7. at all Collegiall and Parish churches: so that what

The pietie of Paris. 23

the Royall Prophete foretold
is perfectly accomplished :
from the rysing of the sun to the
setting of the same, Gods holy name
is prayse worthy, praysed, and mag-
nified.

Thus is pietie practised all
the worke dayes of the weeke
all the yeare longe , ^a The vse
to which on holy of holy
dayes is added a ser- bread will
mon , and vpon sun not be
dayes, holy ^a breade be any
new in-
vention of

the late church of Rome howeuer tho it
were so, yet more credit ought to be gi-
uen to it, then to all the Protestants op-
positions) but as ancient, at least, as Gr.
Naz. Otation-19, who saith, *he was wont
to blisse breade and signe it with the signe
of the croſſe.* S. Aug. de peccatorum mer.
& remissione c. 26. and in manys other
places, Paulinus Notanus ep. 1 ad seue-
rum saying , *that he changed breade in
eulogiam into a blessed thinge.*

(which might passe for the

24 The pietie of Paris.

sacrament in England, for any thinge I knowe, especially if receiued with faith) ^b holy water , ^c the proceffion and prone (that is a familiar explication vpon the Gospell

b. Holy water Was in vse in the tyme of the Apostles, or at least soone after, since Pope Alexander, the fifth after S. Peter commands it in his first canonicall epistle. As also Pope Damasus libro Pontific. 7. Epiphanius l.c. Tom. 2. contra Ebionitas. &c.

c. The vse of proceffions is as ancient, at least, as Tertullian in the seconde Age saying: *let the Proceffion be modest*, Praescrip. contra Hære. c. 43. and l. 2. ad uxorem, S. Amb. cōplaines that *fewe came to the Proceffion* S. Aug. l. 22. de Ciui. Dei c. 8. Tells how the people *came running to him*, (to testifie the newes of a miracle done at S. Stephens shrine in the same church) *where he satt being readie to goe in proceffion*, as is practised all through the Cath. church till this tyme, euery sūday in the midst, or beginning of masse of the day) for the fore noone, together with a formal

The pietie of Paris. 25

mall sermon and catechisme for the afternoone. This is the ordinarie practise all Paris ouer. But the Pastours zeale for the instruction, and inflammation of the peoples hartes stayes not here, but further, by himselfe or his order, there are most eloquent sermons made all the dayes of Aduent and lent, saue saterday, by the same preachers, who are followed with a wonderous concurse of Auditours, and a noe lesse admirably quiet attention of so great a multitude, without the least hemming or spitting, saue onely when the preacher makes his pawses to giue way to necessitie in that kind. Can then our ad-

26 *The pietie of Paris.*

uersaries without affected malice pretend that the papists are nouſled vp in ignorance, which with the proude Manicheans they impudently obieſt againſt them.

But as the dignitie of preiſts and highth of paſtorall functions is as venerable, as otherwiſe dreadfull, and brings with it according to Tertulians profound expreſſion *intolerabilis magnitudo*, a waight inſupportable to humane ſhoulders; and as their practices are full of religion and pietie, ſo is their care as great, as farre as humanly can be deuised, to make a hopefull prouiſion of younge prieſtes to aſſiſte them in their life tyme, and to ſuc-

The pietie of Paris. 27

ceede in their places after their deathes. To this effect, a poore secular priest, but a great seruant of God, (whose admirable workes of charitie haue made him famous all the world ouer, as here belowe we shall see) suggested an effectuall meanes to the most illustrious and most Reuerend Archebishope of Paris, then being (to witt aboue 30. yeares agoe) who highly approued and confirmed it ; and ordered it to be obserued by all that should pretend for holy orders at his hands : and it is still continued by like approbation, by his commande, who doth now illustrate the said sea.

*The meanes suggested by that
Holy priest to perfect
the Priests.*

ARTICLE III.

THAT all that should take holy orders, should be obliged to make a spirituall retreat at S. Lazares, where he gouerned, for the space of 10. days: that none should rashly intrude themselves into so dreadfull a ministerie, nor take the honour to himselfe, vnlesse called as Aaron. And whereas this is a thinge, as worthy the approbation as imitation of all Bishoppes, I haue

The pietie of Paris. 29

thought it of vse, and edification, to putt downe the exercises in that holy retreate in particular.

Ten dayes then before the collation of holy orders, all the *ordinandi* repaire to S. Lazars, sometymes 50. or 60. sometymes to the number of one hundred, where they find bedd, and borde, and all thinges readie by Gods prouidence, without their care or coste, and they are all most humanely and charitably receiued, not so much into the house, as into the bosomes of the pious inhabitants.

Two different intertaynements are made to them

30 *The pietie of Paris.*

euery day. The one in the morneing, vpon the cheife heades of morall diuinitie: the other towards the euening, of the vertues, and qualities proper to their intended function.

There are ten made in all of either kind.

The first day they speake of the censures of the Church in generall.

The seconde, of the said Censures in particular, as of excommunication, suspension, interdicts, and irregularitie.

The 3. day of the Sacrament of Pennance. As of its institution, forme, effects, and of the conditions necessarie in the Confessiour.

The pietie of Paris. 31

The 4. Dispositions to the Sacrament of Pennance ; to witt Contrition, Confession, and Satisfaction, with Indulgences.

The 5. Of diuine and humane Lawes : and of sinne in generall, with the diuision therof ; the circumstances, the kinds, causes, effectes, degrees, and remedies.

The 6. Of the three first commandements, which con- teyne mans dutie to God : and of three Theologicall Vertues, with the vertus of Religion, and its acts.

The 7. Is an explication of the other 7. Comman- dements which concerne our neighbour.

In the 8. Of the Sacra-

32 *The pietie of Paris.*

ments in generall, and of Confirmation and the Euchariste, in qualitie of a Sacrament.

The 9. Of the Eucharist as it is a sacrifice, and of Extreme-Vnction, and Mariage.

The 10. Is the explication of the Creede. With what is necessarie to be knowne by euery priest, and what they may teach the people thervpon with profit.

The afternoones incertaynement.

ARTICLE IV.

THE first day is of mentall prayer. First the motiues to it for cler-

The pietie of Paris. 33

giemen. 2. Wherin it consists : 3. The methode and meanes to performe it. And in this they are exercised euery day for some tyme.

The 2. Day the speech is of ones vocation, and of the state of a Church man. That this vocation should be had before one presents himselfe to Orders: wherein it consists, and which are the markes of it, with the meanes to know it, and to correspond to it.

The third speakes of the spirit of a clergie man : and shewes how he is to enter into this spirit : wherein it consists : the markes of it, the means to acquire it, and to growe perfect in it.

34 *The pietie of Paris.*

The 4. Treates of Orders in generall : of their institution, necessitie, matter, forme, effects, and differences. With the dispositions necessarie to receiue them.

The 5. Of the first Ton-
sure, with an explication of
the doctrine of that cere-
monie. The obligations con-
tracted by it. The disposi-
tions and qualities requi-
red.

The 6. a discours of the
lesser orders in particular :
their definition, the matter,
forme, and functions, with
the vertues required to com-
plye with them worthily.

The 7. Of the office of
Subdeacon, and the vertues
proper to this order, and

The pietie of Paris. 35

particularly of chastitie.

The 8. Of the office of Deacon, and the vertues proper to it, particularly of charitie to our neighbour.

The 9. Of preisthood, and of the knowledge necessarie for priests to acquitt themselves of their dutie.

In the 10. Is a discourse of the life of a clergie man. Wherin it is made appeare that they who haue receiued holy orders, ought to leade a much more holy life, then that of lay men, with many aduices to helpe towards such a life.

All these thinges they re-
peate in their conferences
made afterwards, the better
to committ them to memo-
rie.

B vj

36 *The pietie of Paris.*

They make euery day about halfe an houre of mentall prayer, and conferences vpon it afterwards, to instruct such as are lesse exercised therin. How to vse considerations, to moue affections, and to make resolutions.

They are daylie exercised in the functions of the orders which they are to take, and in the ceremonies of the holy Masse.

They are made to recite the Office all together, and to obserue the stopps, &c.

They are disposed to make their generall Confessions, at least from their last generall one; and the next day they communicate at high Masse.

The pietie of Paris. 37

They haue 7. houres to repose in by night, and two houres of holy conuersation euery day, this is after dinner and supper. In which tyme they reade the holy Scriptures, and Molina of the dignitie and sanctitie of preisthoode.

Vpon sunday after they haue taken Orders, they assiste at high Masse, and communicate, in thanks giuing for their holy ordination, and so returne to their owne homes.

Thus they are most substantially and piously prepared; which good dispositions are visibly obserued to be followed with such blessed effects, that huge benedi-

38 *The pietie of Paris.*

ctions of admirable reformations in the whole Clergie of France, is seene euery where.

I remember I haue frequently heard from the mouthe of that most Illustrious and venerable old Prelate Monseigneur of Chalcedoine (in whose blessed companie, I had the honour and happineffe to be for aboue 20. yeares together) who all that tyme, and before, was ordinarily imployed by the Archbishope of Paris to giue holy Orders, and the Sacrament of Confirmation; I heard, I say, from his mouthe, that the primitive tymes seemed to him to be renewed againe in those ho-

The pietie of Paris. 39

ly young men; who, said he
(with much Emphasis his
harte being dilated with ioy
and iubilie) approched to
me, as tho drunken with the
newe wine of the Acts: so
did the abundance of their
hartes, breake out in sithes
and sobbs, intercepting their
words; and their ioyfull tea-
res forcibly burstforth, and
watered my handes. This
truth, which I often heard
that Saintly Bishope powre
out with so much feruour
and high approbation, bet-
ter knowne to me, then to
many others, I thought fitt
to register downe, to the ho-
nour of God, and that holy
institution.

If this most happie Insti-

40 *The pietie of Paris.*

tution, spread its fruites all
ouer France, and euen ex-
tend its, flowrishing branches
into forraine nations too, as
here after we shall see, how
iust occasion doth it not ad-
minister vs highly to extol-
le the pietie and charitie of
the good tree whence they
sprunge. We may well say
of this holy Authour, what
S. Henry spelman said in
the begining of his Coun-
cells of one admired in for-
mer Ages: *he was a starre of
the first Magnitude*, and euen
indeede a prodigie of pietie.
If I should vndertake to
speake of the strength and
puritie of his faith: the highth
and confidence of his hope:
and the euerburning flames

The pietie of Paris. 41

of his charitie, I should lesse want matter then tyme to deliuer it, and withall swarue from my designe, which is historically to offerre a smale scantling of a huge abundance; and not to fall into a panigerike which would find noe end. Noe, my aime is not to prayse this saintly man, but God in him, since in deede the greatest Sainte is neuer praysed as he ought, but when we prayse God in the Sainte from whom all Sanctitie. Nor is it my meaning to prayse his vertues at home, in what euer degree of speculation or practise he might possesse them, but their profusion abrode vpon his neighbours,

42 *The pietie of Paris.*

that credit may be still giuen
to workes, not to words
which are lyable to deceipt.
All the prayse of vertue, can
a pagan tell vs, consists in
action; nor is vertue any
orher thinge, as we are taught
by a better Master, then
the order of charitie. And whe-
re was charitie euer better
ordered, then where huma-
ne respects had noe hand in
the distribution, but it strea-
med indifferently out vpon
all, saue onely, where it
found difference of necessi-
tie, and there it still most
abounded.

Nature, or prouidence,
had sorted him out but a
smale share in the goods of
fortune, in his abiect extra-

The pietie of Paris 43

tion: for he was wonte frequently to tell the world, that he was but the sonne of a poore swinheard or cow heard. The accession of Benefices added but litle to his wants, since he neuer possessed any but a poore Cure, and that for a smale tyme. And as prouidence had begun with him, so he went on with her, making pouertie his portion by his free choyce; and the companie, and care of the poore, his center all his life longe; and himselfe, and all his, their stewards.

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Of the begining, and Beg-
ginners of the Congregation of
the Mission, and Missioners
which complied with the ear
of this Stewardshippe.

ARTICLE V.

IN the yeare of our Lord
1624. March the first, be-
gun the happie establishment
of the companie of the Con-
gregation of the priests of the
Mission, in the Colledge of
Bons enfans conferred vpon
M. Vincent Paule, by the
most illustrious Iohn Francis
de Gondy Archbish ope of
Paris, to that purpose. T
witt, his brother the General
of the Galeeres, and his mo

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vertuous lady, being well acquainted what great things Mr Vincent had performed in diuers of their owne Lordships, in that kind, for the good of their poore vassalls, and Gods glorie, they had longe conceiued a pious desire to concurre ioyntly to be Founders of the said Mission, which they imparted to their brother the Archbishope, to make vse of his power ouer Mr Vincents spirit (whom they new to be as slowe in vnder-taking, as diligent and faithfull in performing what he once vndertooke) to induce him to accept the charge. Which was done accordingly, and he wholie acquiesced to the Archbishops pleasure.

46 *The pietie of Paris*

Here vpon was 40000. liures
tourneyis, or 4000. pistolls
putt downe by the most no-
ble and pious founders in Mr
Vincent's hands, in readie
money. Vpon the following
conditions.

First, that the end and whole
imployment of these Missio-
naries should be, to tend to,
and to procure the corporall
and spirituall good of the
poore people of the villages;
and that too so wholly, that
they were not to meddle to
preach or administer sacra-
ments in any considerable
townes, saue in case of ex-
treame necessitie, but to goe
from village to village to in-
struct and assiste those poo re
abandoned soules. Secondly

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that they were to renounce all church Benefices, dignities and offices, to applie themselves intirely and purely, with the leaue of the ordinaries, to the saueing of those poore people, by sermons, catechismes, generall confessions &c. And that too at their cost and charges, without admitting of any retribution or rewarde, in what kind soeuer.

Thirdly that the election of proper subiects should be at Mr Vincents pleasure, who should gouerne them all his life longe.

And that which is worthy of speciall obseruation, is, that these blessed Founders, so purely and disintrestedly

48 *The pietie of Paris.*

aymed at Gods glorie, and the good of the poore alone, that they made noe reserues, of any fixed thinge relating to themselves in particular; either in point of honour or profit. In so much, that they imposed noe obligation of masses or other prayers, either in their life tyme, or after their death, saue onely the right of Patronage accorded by the holy canons of the church, part of which also they renounced, as the denomination to offices &c.

Mr

*Mr Vincents complying with the
Foundation: and of the establi-
shment of the Mission in diuers
places.*

ARTICLE II.

WITH this vertuous foun-
dation Mr Vincent be-
gan to complie, hauing one
onely companion in the be-
ginning, which soone after in-
creased to the number of 10.
or 12. and ere this, as we
may guesse with probabilitie,
mounts euen to thousands.
Here vpon me thinkes a rea-
sonable doubt might be mo-
ued, whether as there was
neuer holy worke begun, with
lesse of man, and more of

C

50 *The pietie of Paris.*

God in it, so there were neuer any which God more owned, and bestowed a larger benediction of successe vpon, euen within the compasse of his life tyme who begun it. For in a short tyme he sawe his children as young plants of oliue trees, in great numbers, round about his table, and the oyle of heauenly graces streaming downe in great aboundance vpon that venerable ancient heade, it thence plentifully ran downe euen to the hemme of his garments. Hence it was that from that riche fource whole colonies did spreadd themselves not onely all France ouer, but euen extended themselves to forraine Lands.

The pietie of Paris. 51

The first establishment flowing from this fountaine, was begun at Toul in the yeare 1635. by the consent and approbation of the Bishope of the place.

The seconde at Richlieu 1638. founded by the most Eminent Cardinal of the place, with obligation to preach &c according to their pious institute, to the poore of the Diocese of Poitiers, as also to those of Lucon of which he had formerly bene Bishope.

The third was founded by the said Cardinall at Lucon it selfe in the yeare 1645. with full power granted by the Bishope therof to preach, and teach &c. all ouer his Diocese.

52 *The pietie of Paris:*

The fourth at Troye, in the
yeare 1638. by the charitable
assistance of the Bishope of
the place.

The fifth in the Diocese of
Geneua in the yeare 1640.
where the Cammandour of
Sillery founded them a semi-
narie where they still labour
with much fruite. Still with
the approbation of the Bisho-
pe of the Diocese which I
shall not herafter neede to
mention.

The Sixth in the yeare 1641
at Rome, by the Duchesse
of Aiguillon, who also foun-
ded seauen of the said Missio-
naries in her duchie of Ai-
guillon. The eight was foun-
ded againe by the said Du-
chesse at Marceilles: The

The pietie of Paris. 53

nighth in the Diocese of
Caors in the yeare 1643. by
the faintly Bishope therof.
The tenth in the Diocese of
Reimes by the Archbishope
Vallancy 1644. The 11. at
Montmirail in Brye by the
Duke of Rets in the yeare
1644. The 12. at Zaintes by
the Bishope and clergie the
the same yeare. The 13. at
Mans by the Bishope 1645.
The 14. in the Diocese of S.
Malo at S. Meen in the yeare
1645. The 15. at Genne in
Italie at the instance of Car-
dinall Duraffo, Archbishope
of the said place, in the yeare
1645. The 16. at Agen by
the Bishope of the place 1650.
The 17. at Crecy in the
Diocese of Meaux in the

54 *The pietie of Paris.*

yeare 1641.

The 18. was founded at Vaso-
uia in Polognia by the libe-
ralitie of that most pious
Queene, in the yeare 1651.

The 19. in the Diocese of
Montauban by the Bishope
of the place. In the yeare
1652.

The 20. At Treguier in
Britanie by the. Bishope and
count of the place. In the
yeare 1654.

The 21. at Adge in Lan-
guedoc by the Bishope and
Count of the place in the
yeare 1654.

The 22. at Turin in Pied-
mont at the instance of Mr
le Marquis of Pianezze who
founded them. 1654.

The 23. at Amiens by the

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Bishope of the place, with the perpetuall direction of his seminarie.

The 24. At Noyon by the Bishope of the place, with the direction of his seminarie; This was resolved vpon in Mr Vincents life tyme, but was onely accomplished after his death.

He sent also Missionaries into Africke to Tunis and Argers to ayde, instructe, and comfort the poore Christian slaues, who were there to the number of twentie or thirtie thousand. To Madagascar also beyond the lyne, a voyage of sixe monthes sayle, to endeavour the conuersion of those poore infideles. Finally to the Hebrides in the

36 *The pietie of Paris.*

furdest partes of scotland, and
into Ireland. O strange be-
nediction vpon the pious la-
bours of one poore preist.
of him certainly may that of
Ecclesiasticus be verified :
blessed is the man who is
without spott, and that hath
not gone after gold, nor ho-
ped in the heapes of money.
Who is this, and we will
payse him, for he hath done
meruelous thinges in his life.
Meruelons thinges indeede,
and such as might hardly
gayne credit, were not all
Paris a witnesse therof, whe-
re it was generally knowne
that he was a person of so litle
selfe interest that many had
shewne themselues more rea-
die to offerre great aduanta-

The pietie of Paris. 57

ges, then he to admitt of them.
So that of him might truly
be said, that hauing nothing
he possessed all : to witt the
noblest harts of Paris ad-
heared to his pious counsells,
and their purses lay open to
his charitable suggestions.

*Of the huge assistance, and cha-
rities which Mr Vincent pro-
cured to be sent to Loraine.*

HENCE it is that in the
extreame wants and ca-
lamities of Loraine, though
otherwise an enemye coun-
trie, he procured to be sent
thither at diuerse tymes, and
caused it to be distributed
amongst the most needie, by

58 *The pietie of Paris.*

his Missionaries, to the summe of sixteene hundred thousand frankes (that is 1600. thousand pistolls) to which the said Missionaries added noe lesse large proportion of their sollicitudes and paines, who spent their whole tyme for many yeares together in visiting the poore and the sicke, and in fournishing many thousands of them with all things necessarie for body and soule. All these thinges might haue bene more amply and authentically testified by the acknowledgements of the persons releued by those charities, had not humble Vincents care to staue off vanitie vpon all occasions, preuented the same.

The pietie of Paris 59

for wheras one of his, im-
ployed in the distribution,
offered to send publicke at-
testation of his, and his fel-
lowes fidelitie therin, he re-
ceiued answer from his mo-
dest father *that he would not*
haue him to demande any such
testimonies, it being sufficient that
God knew their workes, and that
the poore were assisted, without
producing any such attestations,
these were his words. Yet his
prouidence who will haue ho-
nour to follow those that flye
it, and will exalt him who
humbles himselfe, fayled not
to draw diuers authentick
testimonies from the grate-
full hartes of the oblidge-
d persons addressed to him, nor
shall they lye in obscuritie

60 *The pietie of Paris*

but shall be placed in the light, to Gods honour in him, and an admirable example to others, accordinge to that Euangelicall maxime: so let your light shine before men, that they see your good workes, and glorifie your father who is in heauen.

I. Iohn Midot Doctour of diuinitie, Archdeacon, canon, and Vicare Generall of Tou the sea being vacant, doe certifie and atteste, that the preists of the congregation of the Mission, who reside in this towne, continue any tyme these two yeares, to comfort, to cloth, to feede, and giue physicke to the poore, with much edification and charitie. First of all, they haue taken into their owne

The pietie of Parit 61

house a matter of sixtie sicke persons ; and haue lodged about 20. more in the suburbs. Secondly they giue almes to a number of other bashfull poore reduced to extreame necessitie, who betake themselves hither for refuge. Thirddie they receiue a many poore naked and lame soldiers which returne from the kings armie into their owne house, and cure. In which charitable actions, and other their pious comportments, all good people are wonderfully edified. In witnesse wherof I haue signed and sealed these presents. Toul
Decemb, 1639.

62 *The pietie of Paris*

The copie of another letter.

S^R. since a great many
yeares that this poore
towne hath bene afflicted
with plague, warre, and fa-
mine; which hath reduced it
to this excesse of miserie
wherin now it is, in lieu of
consolations, we haue onely
mett with rigourous dealings
from our creditours, cruel-
tie from the soldiers, who
forceably robbed vs of the
smale quantitie of bread
which we had: so that it
seemed that the heauens had
nothing but rigours for vs,
when behold one of your
children in Iesus Christ, came
loaden with almes, which

The pietie of Paris 63

hugely tempered the excesse
of our miserie; and rayfed our
hopes in Gods mercy. Sr. since
our offences haue prouoked
his wroth, we humbly kisse
the hand which doth punish
them, as we also receiue the
effects of his diuine mercy,
with the resentements of an
extraordinarie acknowledge-
ment. We blesse the instru-
ments of his infinite clemen-
cie, as well these who relieue
vs with these seasonable cha-
ries, as those who procure
them and distribute them
amongst vs; and you in
particular, deare Sr. whom we
looke vpon, after God, as
the principall authour of so
singular a blessing. To tell
you how well it is, applyed

64 *The pietie of Paris*
to this poore place, where
the cheife persons are reduced to nothing, the Missionaries you haue sent, will relate it with lesse interest then our selues. They haue bene eye witnesses of desolation, and you will find in the sight of God the eternall obligations we owe you, for haueing succoured vs in this our miserable condition.

*From the officiers and counsell of
Luneville 1642.*

A Copie of another letter.

S^{R.} you haue so singularly
oblidged vs, in the assistance you haue afforded to our poore begges, to our

The pietie of Paris. 63

bashfull indigent, and to our sicke persons; and more particularly to our religious houses, that we should proue vngratfull if we deferred any longer to testifie our sensible acknowledgements, we being able to assure you, that the charities which you haue sent hither, could neuer be better distributed and imployed then vpon our poore people, who are verie many in number, and specially vpon the religious women, who are destitute of all humane assistance; some of them not inioying any part of their smale reuenues euer since the warrs; and others not receiuing any thinge from the richer sorte of the towne, who formely

66 *The pietie of Paris.*

gaue them almes, they, being now, depriued of their owne meanes. Whence we find our selues oblidge humbly to beseech you, deare Sr. as by the presents we doe, to continue the same charitable assistances, as well to the poore, as to the Monasteries of this place, which hitherto you haue done. It is a subiect of great merite, for those that doe these good workes, and for you who haue the conduct therof, which you performe with so much prudence and dexteritie, to the gayning a great crowne in heauen.

From the Magistrates of
Mets Octob. 1664.

The pietie of Paris. 67

*Informations of the calamitous
state of Lorraine sent to Mr
Vincent by some of his Missio-
naries.*

ARTICLE VIII.

BEING arrived at S. Mi-
chel I find so great a
number of poore people, that
I am not able to giue to all;
there are aboue 3. hundred
in verie great necessitie, and
300. more reduced to ex-
tremitie. Sr. I tell you noe
more then a bare truth; there
are aboue 100. of them, who
appeare onely squelletes co-
uered with skinne, and are so

68 *The pietie of Paris.*

gastlie, that vnlesse God did strengthen me, I should euen dreade to looke vpon them. Their skinns are like taunie marble, and are so dried vp, that their teeth seeme to be drye and discouered &c. At our last distribution of breade there were 1052. poore people, besides the sicke who are in greate numbers, which we assiste with foode, and conuenient medicines &c. O Sr. what a number of soules goe to heauen through pueritie ! since I came first into Loraine, I haue assisted aboue a thousand poore people at their death, who shewed all of them, that they were perfectly well disposed to dye &c.

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In fin to contract much into a litle (for should we insiste vpon particulars we should neuer make an end) we may say with truth (to Gods honour and the vn-speakable pietie of Paris, especially of the Dames of the charitie) that the profuse liberalities procured by this faintly priest, were extended by his wise care in the distributing therof, to the releeu-ing of 25. townes, to say nothinge of many bourges and villages. O blessed and admirable example of Parisian charitie, neuer happily to be parelled by any other place in Christendome? O incomparable power of the riche pouertie of one poore priest,

70 *The pietie of Paris:*

who was able piously to picke
the purses of thousands of
rich people. May his fruitfull
pouertie, and their plentiful
possessions and posteritie be
blessed for euer and euer.

*Of assistance giuen in Paris.
to many of the nobilitie of Lorraine*

ARTICLE IX.

MVCH was done, but
here was yet noe end
for the poore ruinated nobi-
litie of the same countrie,
hauing obserued how sweetly
and comfortably the streames
of Paris pietie had flowed
vpon the poore of their land,
while bashfulnesse permitted

The pietie of Paris. 71

them to taste noe parte in the same, howeuer their miserie in verie deede was so much more sensible, by how much they had bene lesse acquainted with want, and found it lesse sutable to their condition, the sense of their miserie taught them to practise a lesson which they had neuer learnt, so that they tooke courage to run vp to the fountaines heade, and cast themselues into the open bosome of that comon father of the poore Mr Vincent, who tooke their miserie to harte, by commiseration, and his charitie wanted not an inuention to relieue them; not now by the ladys of the charitie whom he still reserued for a

72 *The pietie of Paris.*

greater imployment, but by certaine men of knowne pietie, and charitie, who had mettings at S. Lazars euerie month to taxe themselves to a certaine summe which might reach to the subsistence of that poore nobilitie, which was caried to their respectiue chambers by persons of honour, euery month for 7. or 8. yeares space; till their countrie at length began to be in a better condition, at which tyme too Mr Vincent fayled not to furnish them with moneys to returne home, and to afford them a liuelihooode for some tyme after.

of

The pietie of Paris. 73

*of the releife procured by the
same meanes for Picardie and
Champine.*

ARTICLE X.

TRUE charitie neuer
meetes with a *non plus*
ultra: by how much more she
giues, by so much more she
increases: for the purchase
of it, should a man giue all
his substance, he would
steeme it as nothinge. One
would haue bene apt to haue
conceiued, that this poore
riest had performed his part
to the full, and that the large
distributions made to Lorai-
e, might well nigh haue

D

74 *The pietie of Paris.*

drayned the purses of Paris: but charitie which hopeth all things, is neuer idle, neuer wearie, neuer without courage, neuer without inuention: where so euer she meetes with equall necessitie, she finds in her harte equall compassion, which dilates it to an answerable liberalitie. What had Mr Vincent then to doe but to season the tender hartes of the good ladies of the charitie, and other vertuous persons with the crying calamities and miseries of their neerer neighbours of Picardie and Champine? And how could he doe this with more credit, and effect, then by the fresh informations of his pious Missionaries who

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were labouring in the middst
of desolations? His pious
Dames he assembles once or
twice a weeke to this purpo-
se. Reades to them what he
had receiued. There are
abundance (writes one)
who are afflicted with fluxes
and feeuers; others are cou-
ered with scabbs, and purple-
spotts, tumours and impo-
stumes. Many there are swel-
led, some in their head, some
in their bellie, and some
againe all their bodie ouer.
These infirmities were cau-
sed by eating wild rootes and
bread of branne which a
dogge would hardly eate.
Our eares are filled with
pittifull lamentations, and
outcryes for breade, and how

76 *The pietie of Paris.*

foeuer sicke they are, they
dragge themselves through
rayne and mire two or three
legues off to haue a few pot-
tage. Many dye without con-
fession and the other sacra-
ments, and euen buriall it
selfe, the poore dead body
being left in their homly
cottages til they are eaten
vp with wildebeasts. Another
writes thus, we are newly
returned from visiting 35.
villages in the deanerie of
Guise, where we found neere
vpon 500. people so excessi-
uely miserable, that they
seaze vpon deade dogges and
horfes, which are the wolues
leauings. And in the verie
towne of Guise, there are
about 500. sicke persons, who

The pietie of Paris. 77

they are lodged in caues and
rough dens. Some of them haue
eaten noe bread in 6. or 7.
dayes, not so much as that
which they make of barley
branne, which is kept for
those which are most at their
ease. Their meate is lezards,
frogges and wild herbes. This
title, of the longe relations,
of miseries yet more horri-
de, both for soule and bodie,
issuing from the mouth of
that pious priest, who gaue
life and energie to all that he
pronounced, had presently
reached the compassionate
bowells of those charitable
Ladys, who presently vnder-
tooke the releife of those two
provinces, and once againe
illustrated the pietie and cha-

78 *The pietie of Paris.*

ritie of Paris. All things were wantinge to those poore abandoned persons in the ruined countrie. And a prouision of all thinges was also presently made at Paris necessarie for body and soule. And that too in such abundance; that the chambers and cabinets of most illustrious Duchesses and marquesses and other great Ladies, might seeme to be turned into the Magazines of Marchants, or Apothecaries shoppes; such a number of suites of apparell, shirts, smockes, shoes, stockins, couerlets, sheetes, and other linen necessarie for the sicke, as also drogues for physicke confections &c. Together

The pietie of Paris. 79

with chalices and other ornaments for the church &c. which together with corn to sowe the neglected feilds which lay fallow, and what was sent in drye money, amounted in all to five hundred thousand frankes, making halfe a french million, to the eternall prayse of the charitie of Paris be it remembered for euer.

The establisement of an Hospitall in S. Lazars suburbs for the children found exposed in the streetes.

ARTICLE XI.

*W*HILE Mr Vincents and the pious Parisian ladys
D iij

80 *The pietie of Paris.*

charities, had wrought and were still working, such wonders amongst the poore distressed people abroad, his pious care did not, the while, overlooke Paris, and was wanting at home. For though he well knew that our dutie of louing our neighbour ought to be extended all the world over, since as S. Augustine saith, *omnis homo homini proximus*, that euery man is neighbour to each other: yet he knew also that there is an order in charitie, wherby we are bound to imploye the cheife part of our care vpon our neereft relations, whether for bloude, place, or dependance: whence that of S. Paule: if any

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man haue not care of his owne,
especially of his domesticalls &c.
he is worse then an infidele. Hence
it was that his eyes were
fixed, and his wounded harte
was bleeding vpon the la-
mentable condition of poore
abandonned new borne in-
fants, whose bodies and sou-
les are exposed to vtter per-
dition, either by the vnna-
turall crueltie of naughtie
women, or by the extreame
pouertie of necessitous pa-
rents, who couertly leaue
them in the streetes at all
aduentures. Of such kinde
of deserted innocents it is
obserued in this vaste world
of Paris, that scarce a yeare
passes without three or foure
hundred in the towne and

82 *The pietie of Paris.*

fuburbs. Such a growing nour-
serie euery one will iudge
cannot be maintayned with
a litte. And indeede the
annuall maintenance therof
mounts to noe lesse then
4000. pistolls. A large pro-
portion truly, which is still
growing vp to more and mo-
re, *sed charitas nunquam excidit*
charitie too growes still and,
knowes noe bounds, and she
is furnished with a skilfull
Aduocate to pleade her
pious cause, whose charita-
ble harte seemed to be conti-
nually breading with S. Pau-
le, his Patrone, and to say
with Rachel, giue me (these)
children otherwise I shall
dye. And so addresssing him
selfe to the good Ladyes,

The pietie of Paris. 83

vseth this plea with a voyce
lowder then ordinarie, ani-
mated with his wonted zea-
le. Ladys, saith he, compas-
sion and charitie haue moued
you to adopte these poore
litle creatures to be your
children, you haue hitherto
bene their mothers accord-
inge to grace, euer since their
mothers, according to nature,
abandoned them. Leaue for
a while to be their mothers,
to become their iudges. Their
life and death are in your
hands. I am readie to take
your votes, it is tyme to pro-
uounce their sentence; and
to know whether you will not
any longer take pittie of
them. If you continue your
charitable care towardsthem;

D vj

84 *The pietie of Paris.*

they liue: if not, but that you will abandonne them, they infallibly perish and dye, as your owne experience putts you out of doubt. Noe sooner was this said, but the tender harted ladys found themselves so stricke with the energie of his speech, that they all vnanimously resolved, that cost what it would, they would not quitt this charitable interprise. Nor did they; for those poore soules are till this day nourished and brought vp under the care and assistance of ten or 12. good sisters of the charitie, with the helpe of a number of nourses who liue in the said Hospitall, together with a many more in the countrie.

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who receiue a monthly pay. When they are once wayned, they are deliuered backe to the sisters of the charitie, who in teachinge them to speake, teach them also to pray, to know God, to loue and serue him. As they grow vp in yeares, they are taught some litle workes to keepe them out of idlenesse, till prouidence sorte them with some fitt occasion for their future beeing. Of these poore soules may be truly said, they had perished, if they had not so perished, since they fell out the vnworthy hands of step-mothers, into mothers tender hands, nay euen into his who saith: hardy is it credible, that a mother should

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forgett the fruite of her
wombe, yet should she doe
it, I will not forgett you faith
our heauenly forter father.

*Of the establisment of the Dames
and sisters of the charitie in
Paris and els where.*

ARTICLE XII.

THE whole lawe and Pro-
phetes faith S. August.
after his master S. Paule, are
nothings els but loue, whence
he feares not to say, *ama &
fac quod vis*. Nor doth any
endeuours of man so infally-
bly euince our loue to God,
as the loue we shew to our
neighbour: whence the same

The pietie of Paris 87

same S. August saith: beleue
it, you neuer walke in a more
secure pathe towards the loue
of God, then by the charitie
of man to man. This certainly
he had redd in S. Ihon,
that louing Apostle, saying:
if any man shall say, that he
loues God, and yet hateth
his brother, he is a lier, for
he that loueth not his brother
whom he seeth, how can he
loue God whom he seeth not!
And if our loue to our neigh-
bour in generall be a certaine
conuictiō of our loue to God,
how much more absolutly
doth it appeare, in applying
our charitie to those neigh-
bours, who haue nothing
hamanly speaking, to gaine,
our affection or assistance to

88 *The pietie of Paris.*

to them, tho they are otherwise more particularly commended to vs by our deare Lord and master then all others. He hath left them to be his receiuers of our charitable contributions to himselfe in their persons, *what you giue to those least ones of mine you giue to me.* Nay more he hath left himselfe in them, to be fedd, to be clad, to be lodged, to be visited by vs. We haue noe lesse then his diuine word for it: I was hungerie, and you gaue me to drinke: I was a stranger and you receiued me; naked, and you couered me; sicke and you visited me &c. How could he euer, cryes out S. Cyprian (and

The pietie of Paris. 89

we with him) haue more forcibly prouoked vs to the workes of iustice and mercy; then in declaring that is giuen to himselfe, which is giuen to the poore and needie? To thend that they, in the church who are not moued with respect to their brother, may at least be moued in contemplation of Christ: and that they who doe not consider their fellow seruant in his calamitie and want, may not fayle to reflect, that their Lord and master is represented in that verie person whom they despise. This reflection was deeply ingrauen in Mr Vincents harte, as it appeared in all his actions, yet more particularly (were it

90 *The pietie of Paris*

possible) in this which we are about to relate. There appeared nothing of splendour or magnificence in this businesse, but contrarily an absolute contempt of it, and an effectuall meanes to make magnificence, and wordly greatnesse, stoope to the greatest miserie that haply euer heauen beheld; and therby to leaue to the world the most admirable, and amiable example of Christian humilitie, that in the length of tyme it had euer mette with: an example, I say, most agreeable to God, and the Angels: to see Princesses and Duchesses, and other ladyes of the prime nobilitie of Paris, to the number of two hun-

The pietie of Paris. 91

drud and aboue, deuote them-
selues of the riche robes ador'
ned with gold and diamants
futable to their Illustrious
conditions, and to present
themselues in the Hospitalls
in the modest attire of simple
gentlewomen, with aprons
before them, to serue and
comfort the most despicable
creatures aliue, as comon
beggars, portours, and wound-
ded soldiers, most nastie and
gastly to behold. And this
they make their businesse,
and goe seriously about it, as
a thinge (you would say)
belonging to them, of dutie,
without discovering the least
nicenesse or disdaingfulnesse
at all. Of this I haue often
bene an eyewitnesse any tyme

92 *The pietie of Paris.*

these 32. yeares and vpwards,
and all Paris will testifie it
till this day.

Nor doe they goe for fashions sake, and by way of diuertisement, but as their hartes are full of compassion vpon the beholding of such fade objects, so are their mouthes full of consolation and instruction, and their hands noe lesse replenished with charitable presets, agreeable to the infirmities of those, otherwise, contemptible creatures (if they did not eye poore Christe in them) as confections, bisquit, gelee cherries, roasted paires and aples with sugar, and the like; which the pouertie of the Hospitalls could not ordina-

The pietie of Paris. 93

rily afford to so vaste numbers. Wheras those good Ladys made plentiful provision therof, in euery kinde, in a chamber neere adioyninge, which they hyred to that purpose; and euerie day by turnes, foure of them, performed that pious ministrie of going from bedd to bedd to make the distributiō, with an humble meeknesse, well suted to so Christian a worke.

By these familiar and pleasing corporall assistances, the good ladyes gayned the harts of those poore people, and in consequence, their soules: for it was obserued that in the space of one yeare, they induc-
ced 700. and sixtie of those

94 *The pietie of Paris.*

infirmes and maymed persons (being some of them Lutherans, some Calvinists, and others Turkes taken at sea) to abiure their heresie, and imbrace the Catholique faith, to say nothing of multitudes of others who were moued by their vertuous example, and wholesome aduise, to make generall confessions, and to resoluē of a more Christian life then formerly they had ledd.

Nor did this superlatiue example of Christianitie, keepe within the compasse of what these noble ladies performed in their owne persons, but as the nature of Good is to be communicatiue, it spred it selfe not onely

The pietie of Paris 95

all ouer Paris, but euen extended to many remote villages, and Diocesefes, to the extreame folace, and reliefe of poore honest families, who were as litle accustomed to begge their bread, as otherwise litle able to gayne it by their daylie labours.

*The institution of the Charitie in
the most of, or euen all, the Pa-
rishes of Paris.*

THE blessed example of these great Ladyes serued as the primum mobile vnder God to incite other Ladyes of an inferiour ranke together with many honest and vertuous bourgesses of the best sorte, to emulate the

96 *The pietie of Paris*
in so blessed a practise, and it
had indeede so powerfull an
influence vpon them, that the
most, or euen all the Parishes
of Paris, haue meetings, at
least euerie monthe (being
all associated to geither in a
holy confraternitie) to dis-
couer and conferre vpon
the necessities of their re-
spectiue Parishes, at the Cura-
tes house, and accordingly
by collections among them-
selues to prouide reliefe for
them. The distribution of
their charitable collections
was first performed by the
good ladys owne hands, who
tooke the paines to goe vi-
site the poore and sicke of
the Parishe, and take a more
particular assurance of each
ones

The pietie of Parie. 97

ones necessitie; but in a smale
yme they were taught by
xperience, that some other
ourse was to be taken to
arie on so pious a worke effe-
ctually: for they found that
partly the care of their fami-
ie could scarce dispence with
their absence, partly their
usbands had noe great sa-
isfaction in their conuersa-
ion with such infirme and
astie poore people; but espe-
ially because they sawe that
their smale strength and skill,
in that kind, came not home
to the necessities of the sicke.
Vherfor they aduised of
ome better way. And Mr
Vincent their *adiutor in oppor-*
unitatibus was consulted; and
e who neuer was at a losse

98 *The pietie of Paris.*

to inuent meanes to promote
charitie, found out, and set-
led a constant and effectually
way to continue the worke,
and it was this.

*The institution of the sisters of
the Charitie.*

ARTICLE XIV.

M^{RS.} le Gras, somety-
me wife to Mons. le
Gras Secretarie to Queene
Margarite, now widdowe
Whose mayden name was Ma-
rilac of the familie of the most
vertuous and famous Chan-
celour of that name. Who as
she was of an extraction which
promised much, so she was
brodd in a schoole which
taught more; to witt, in that

The pietie of Paris. 99

of the most famous, eloquent
and pious Camus Bishope of
Bellay, who was knowne to
haue bene a great loue, and
practiser of pouertie, and
might easily teach her what
himselfe practised, he being
her spirituall directour, till
he deliuered her vp into Mr
Vincent's hands, where she
was like to loose nothinge
in point of her propension to
serue the poore. This ver-
guous lady, was the person
pitched vpon by her present
Directour as the prime instru-
ment for the designed set-
tlement. And certainly di-
uine prouidence was as much
in this choyce, as her vnder-
takings were blessed with ad-
mirable successe. For she

100 *The pietie of Paris*
beinge wholly addicted to the
seruice of the sicke, he tray-
ned her vp in that way, to fit
her for some greater worke
for the future and made her
make the first essayes in the
villages of diuerse Diocesess
where there were otherwise
noe hospitalls to succour the
poore and sicke: as in that of
Beauuais, Paris, Sanlys, Soif-
son, Meaux, Chaalons, and
Charters. In all which with
incredible paines, being one
lie accompanied with some
other gentlewomen, and a
mayde, she setled confrater-
nities which last till this day.
But while he and she had noe
other designe but this lowlie
way in the villages, God had
a greater designes vpon them

The pietie of Paris. 101

bring it into the great
towne of Paris, where she is
made the mother of a com-
mune of course countrie
aydes, which he inuented
for certaine aydes to the ver-
tuous Dames of Paris, to the
effect intimated as aboue.

They are called maydes or
sisters of the charitie, and
were instituted by Mr Vin-
cent to serue the poore, es-
pecially those that are sicke,
he had alreadie instituted
missions of men to preach to
the poore. Mrs le Gras was
the woman who was putt to
instruct them in vertue, and
to breade them vp, and to
distinguish them to the end for
which they are gathered to-
gether, to witt, to assiste the

102 *The pietie of Paris.*

Dames of Paris to serue the sicke in their Parishes, in the Hospitalls, or where els they may be called. As they are brought vp by that good mother in humilitie, patience, and painfull labours, agreable to their end, so are they fited to it in their attire, which is a plaine course gray coate, without welt or gard, made close to their body, with a close plaine cheife to their heade and their imployment is to carie the potage pot betwixt two of them, vpon a staffe all vp and downe the parishe (which they keepe as bright as the hollander doth his anders) and to distribute broth and meate, with other neces-

The pious of Paris. 103.

aries to the needie, accordinge to the exigencie of their severall wants. This pott is prepared by turns in the burgishe house of the confraternitie, who are lyable to afford fire and seasoning, the rest being supplied by the mutuall collections of the Parishe. Mr Vincents prudence and pietie regulated all these proceedings by constitutions which he gaue to the congregation or companie of the said mayds, of the charitie, seruants of the poore which by his credit, he gott to be approued by the Archbishop of Paris, in the yeare 1642. and to be authorisied and confirmed by the kinges letters patents verified in the Parliament.

E iiij

*Of an Hospitall of old men and
women founded in S. Lazars
suburbs by Mr Vincent.*

ARTICLE XV,

LET him that is iust be
still more iustified, and
him that is holy be more and
more sanctified, saith the
word of truth. In charities
commerce there is noe stay-
ing at a stand; if she cease to
acte, she ceaseth to bee. She
perfectly well resembles fire
which neuer leaues off bur-
ning, as longe as it can meete
with matter to worke vpon.
Thus it fared with this holy
hart wherein charitie raigned:

The pietie of Paris. 105

he let noe occasion passe
wherin he might render glorie
to God , and seruice to his
poore neighbour. And as
where charitie is knowne per-
fectly to raigne , she easily
drawes the hartes of all men
to her seruice, so in this be-
halfe, he was not obliged to
goe abroad to seeke the
occasion , but it was freely
presented to him, without his
care, or euen the least thought
of it. To witt, a good Bur-
gesse of Paris came of his
owne accorde , to Mr Vin-
cents chamber , who , as it
appeares, had learnt the true
way of trading for the king-
dome of heauen (for he was
not willing that his left hand
should knowe what his right

106 *The pietie of Paris*

hand did, least vanitie should
robbe him of some part of
his purchase) his money he
was most willing to giue him,
or euen to steale it vpon him;
but he was not willing to lend
his name to o ne the gifte,
but it was freely giuen, and
vpon noe other condition, or
obligation then this, that his
name should neuer (be for-
gotten, would vanitie haue
indented) be knowen, as hu-
militie would haue it: and in
deede it neuer was knowne
to this daye for he had mette
with a stewards who was noe
lesse religiously carefull in
that behalfe then himselfe: so
that one may truly say *ama nes-
ciri & pro nihilo reputari*, might
haue bene both their mottos

The pietie of Paris. 07

and that so truly, that could the executour of that charitable worke, haue bene as easily concealed, as the giuer therof; neither of their names, I dare well say, had euer bene known. Be the giuers of such pure gifts blessed for euer, whose actions are so much more prayse-worthy, by how much the Donours ayme at lesse prayse.

There was, it seemes, noe lesse care vsed by the trustee to conceale the summe giuen, then the name of the pious giuer, since it is shutt vp in these indefinite tearmes: *A considerable summe* yet the imployment which the good steward made of it, will he will he, discouers it to haue

108 *The pietie of Paris.*

bene so considerable that it must needs haue passed one hundred thousand liures french, or ten thousand pistolls : for with it, he purchased two houses, a competent garden, and furnished it with all necessaries, together with an answeareable liuelyhoode for fortie persons ; to witt, twentie men and as many women, which where still to be poore old decayed tradsmen &c. All these he disposed of in two different houses, the women being separated from the men, which yet he contriued so ingeniously, that one Masse said in a litle chappell, and one reader at table serued for them both He deputed one of his Missioners

The pietie of Paris 109

to say their masse, to instructe them, and to administer the sacraments : and some of the sisters of the charitie, to assiste and serue them. This house he called the *Hospitall of the name of Iesus* ; and passed a declaration of this foundation before Notaries, without the name of the Founder at all, that a new name may be giuen him in heauen. And it was aproued by my lord Archbishop of Paris, and ratified by the kinges letters patentes.

110 *The pietie of Paris.*

*Of the charities which he procured
for the poore cryminells con-
demned to the Gallies.*

ARTICLE XVI.

WHILE he was setlinge a
liuelyhoode for these
poore artificers, who through
their age were not able to
gayne their liueing, his com-
passion was called vpon, to
assiste others who are scarce
worthy to live. These were
the Gallislaues, whose double
miserie he eyd not withs tan-
dinge with much pittie. Com-
fort of conscience he knew
they could haue none, being
burdened with crymes: nor

The pietie of Paris. III

comfort of body, being loaden with chaynes, and excesse of want and miserie. And yet he knew too, that to comfort the comfortlesse, be the subiect what it will, neuer ceased to be a worke of mercy. He doubted not but that their crymes well deserued what they suffered, and that a iust verdict had condemned them to noe more then a condigne punishment, in sending them to the Gallies. Yet he conceiued withall that it was not the iudges sense, that they should perish at Paris, who were sentenced to suffer at Marseilles : and iudgement without mercy to those that shew not mercy.

He takes, then, their sadd

112 *The pietie of Paris:*

and comfortlesse condition
seriously into his harte. He
instantly applyes his most
humble submissions and sutes
to kinge Lowis the 13. and the
Magistrates, in their be halfe;
and obtaynes the old towre
at S. Bernards gate for their
habitation, till they amount
to a competent number to be
sent away, accordinge to
custome. Thus by his care
are they provided of lodg-
ings. But where must foode
be found for body and soule?
There is he called to a further
sollicitude, and charitie,
which neuer fayles, finds it
ont. Foode for their bodys,
for a while, issues out of his
owne, and Mrs le Gras smale
stocke. And for their soules,

The pietie of Paris. 113

the pious priests of S. Nicholas de Chardonnet, and his owne Missioners, plentifully furnishes. But soone after, the diuine prouidēce abundantly prouides : for a person of Paris of a vaste fortune, left by last will and testament, 6000.l. a yeare for euer for the releife of those miserable creatures, whosedeserts could lay clayue to nothings. This plentifull founde is left vnder the administration of the Procuratour Generall of the Parliament for perpetuitie. And wheras the said place of their aboade, was in the Parishe of S. Nicholas de Chardonnet, the Curate therof was lyable to administer the sacraments to them, and to

114 *The pietie of Paris.*

burie their deade corps, which being a great burden for that poore litle Parishe, Mr Vincent preuayled with the Administratours to allow the said preists 300. l. per annum out of the Funde; vpon condition, that they should be obliged to say their Masse, to exhort and catechise them; and performe other spirituall functions requisite, which they discharge most worthily, and with verie great care and charitie.

Thus were the poore Gallierians well provided for during their stay at Paris. But what may become of them after their departure from their good foster-father, God knowes. Yet as his providence

The pietie of Paris. 115

reacheth from end to end mightily,
and disposeth all thinges sweetly,
he inspires his heauenlie de-
signes touching his creatures,
into the hartes of seconde
causes, to be executed by
them. Tho they seeme then to
be separated from Mr Vin-
cent, his sollicitudes followe
them, the golden chaynes of
charitie lincke him to their
chaynes of iron to accom-
panie them: nay his care runs
before them to Marseilles to
prepare them a better lodging
then they could expect, or
their vnhappie predeceffours
euer inioyed. To this in-
deede he was partly moued by
a motiue more humane then
ordinarie, though otherwise
a most Christian one. He had

116 *The pietie of Paris.*

formerly bene taken vpon the
Mediterranian sea, and caried
flaue into Barbarie, where he
found but rude intertayne-
ment, so that he could say
with the Poete *non ignora mali
miseris succurrere disco.*

*The taste I'ue had of their distresse.
Hath wonne my harte to their redresse*

He forthwith applyes him-
selfe to the most Eminent Car-
dinall of Richelieu, who was
then generall of the Gallies,
and to Madame la Duchesse
of Aiguillon, his vertuous
niece: represents to them the
miserable state of the Gallie-
flaues; and the extreame want
of a Hospitall for them, where
they might be assisted in the
tyme of their sicknesse. Their
pietie procured that such an

The pietie of Paris. 117

Hospitall was built. Here againe was a house, but other helpes were, as yet, wanting. Wher vpon Mr Vincent had resourse to the bountie of that most constantly religious Queene Regent, mother (to kinge Louis the 14. who now happily raignes) whose memorie is in eternall benediction, to deale with him to become the Founder of this Hospitall; which was done accordingly, by his letters patentes in the yeare 1645. and was indowed by his Maiestie with 12000. liures or 12. hundred pistolls. The blessed effects of this royall charitie you may partly know by a letter written to Mr Vincent, by a most charitable gentle-

118 *The pietie of Paris.*

man of Pronence, called Mr de la Coste, who had much contributed to that worke. His letter was as followes.

These are to giue you an accompt of the progresse of the Hospitall which was especially established by your procurement. You will haue vnders toode by my last, how after much resistance, by the helpe of our lord and Master, they gaue vs vp those that were sicke in the Gallies. Certes I am not able to expresse the ioy which those poore slaues receiued, when they sawe themselues transported from that hell, to the said Hospitall, which they tearme a Paradise, where, at their verie entrie, they seeme

The pietie of Paris it⁹
cured of halfe their sicknesse,
when they are freed from
their vermine wherof they
were full. Their feete are first
washed, and then they are
layd in a bedd, a litle softer
then the borde wheron they
were wonte to lye. And they
are quite ouerioyed to finde
themselues lodged, serued,
and treated, with a litle more
charitie then they were in the
Gallie, whither we haue sent
backe a number of conuales-
centes who had bene deade
if they had remayned there.
Truly Sr we may well say that
God hath blessed this worke
which appeares not onely in
the conuersion of badd Chri-
stians, but euen of the verie
Tutkes who crye for holy
Baptisme.

120 *The pietie of Paris.*

The things which I haue hitherto related are part of the new, fresh, growing workes of charitie daylie practised in Paris; and so placed in the cleare light, and exposed to euery ones view, that the highth of malice hath noe specious ground to lye vpon. And vpon such workes I am resolved especially to insiste, least I might meete with the old songe, the Catholikes indeede haue formely bene verie holy, but as truth is perished among them, so hath charitie and sanctitie forsaken them. *As to truth perishing* the cōtrarie hath bene againe and againe made good by better penne then myne, howeuer myne hath not bene wanting

The pietie of Paris. 121

ing neither according to my
smaller talent. But touching
pietie, &c. we wishe noe
other tryall then the euan-
gelicall Maxime: *by their frui-*
tes you shall knowe them. And
vpon this satisfactorie way
shall the rest of my labour
be employed.

I haue sometymes, vpon
the contemplation of the
great diuersitie of the Cha-
rities of Paris, passed some
solitarie moments, to trye
whether I could inuent some
new well employed charitie
which the ingenious pietie
of some good people had
not alreadie found out, and
provided for: and truly I
hardly find it feasible: whe-
ther it be in point of corpo-

122 *The pietie of Paris.*

rall or spirituall workes of mercy. Such prouisions are made both for body and soule, of persons of all ages, sexes, and conditions, and infirmities of all kindes ; as in the series of this discourse will appeare. Shall we begin with those which newly begin to fall into the miseries of this world? They are prouided for, before they haue yet the sense to know it. Or els with those that haue so longe experienced the said miseries, that they are become fitter for the graue then the world? There is prouision also made for them, to liue comfortably, and to end their dayes happily. To be short, the

The pietie of Paris 123

blinde, the lame, the poore,
the sicke of what curable de-
sease soeuer, find charitable
retreates for their solace and
reliefe. Nay the studious
and inuentiue charitie of
some generous soules, stri-
uing to outuie (as it were)
all the rest, haue founded a
spacious and noble habita-
tion for such as are past all
hope of cure; where, in that
deplorable and desperate
condition, they are assisted
and solaced with all the hu-
manitie and sweetnesse ima-
ginable.

*Of the Hospitall of the holy
Ghost situated neere the Towne
house, in a place called the
Greue.*

ARTICLE XVII.

TO begin then to declare the particular charitie of Paris, how can we take a better rise then from the God of Charitie, or euen God-Charitie the holy Ghost (whence this Hospitall takes its name) from whose holy inspirations, both this, and all other workes of Charitie doe originally flowe. It is he who inspires the first good thought of it, he

The pietie of Paris. 125

who workes the will, and performance. *Ipse facit vt faciamus.* Saith S. Augustin.

They that were thus inspired were a companie of Bourgeses of good note, who were moued to compassion by a miserable spectacle of poore children, who through their parents death, or extreame want, were reduced to such pouertie that they were readie to perish with hunger and cold. They repaired to the Bishop of the place, who erected a many of them into a Confraternitie to haue a ioynt care to releue those poore children, which pious office till this day they charitably complie with, as their

126 *The pietie of Paris.*

predecessours had done before them ; and that so thoroughly too , that they gave them not onely their cares and paines , while they were stronge , and well able ; but euen themselues too growne old , with all their substance ; and so happily ended their dayes among them : and therby it prospered , and grew vpp to what it now is.

The establishment as it was begun for the necessitie of the poore children of Paris , so it is limited to them alone. In such sorte that none can be admitted there , but children borne in Paris or the suburbs , in lawfull mariage , whose fathers and

The pietie of Paris 127

mothers are deade ; bastards
and others found in the stree-
tes being excluded , as well
by the Rules of the house,
as by the Kings letters Pa-
tentes. Howbeit these others
are well provided for, as you
haue seene aboue , by Mr
Vincent's care, and his good
Ladys cost , which would
properly haue belonged to
this place , but that I was
vnwilling to diuide what re-
lated to that holy man.

These poore children qua-
lified as aboue , are euen ta-
ken from the breast into this
Hospitall , where they are
provided of nurses at the
cost therof , and are care-
fully visited and treated. As

128 *The pietie of Paris.*

they grow vp, they are putt to some trade, as well to masters who reside in the said Hospitall, as to others abroad.

Such of the boyes, as they find of good witts, and otherwise capable, are bredd vp in learning, and become clergiemmen: or els, as well they, as the girles, are provided for in religion, at the charges of the Hospitall, if they haue a will and inclination to that holy course of life.

The rest are disposed of to serue some persons of qualitie. The boyes which haue learnt any trade, are helped to passe Master. And the girles are assisted with some

The pietie of Paris. 129

certaine summe of money
to marie them. And being
come to lawfull age, what
euer they may haue brought
with them, is restored to all
of them in generall without
limitation.

They are clothed in decent
apparell, of a violet coulour.
There are at this day some
200. in the house. And besides
those, as many as make vp,
in all about 230. or 240. at
nourse? To all these the
common Charities of Paris
giue subsistence.

*Of the Hospitall of the Blessed
Trinitie in S. Denys
streete.*

ARTICLE XVIII.

OCCASIONS, and emer-
gent necessities furnish
men with inuentions, we
being still called vpon by
nature, to prouide for that
which we feele most presse
vpon vs. By the instinct of
the holy spirit, there was al-
readie prouision made for
the poore fatherlesse chil-
dren of Paris. But there we-
re an abundance of others,
in and about the towne, who
had both father and mother,

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and remayned yet in a more lamentable condition, then those that are deprivied of them both. These might perish indeede through want of succour, yet being in the'r baptismall innocencie, they would be eternally happie. Wheras those others, by their necessitous and wicked parents, are trayned vp in idlenesse, ignorance, and malice, their parents owne trade (made their miserable childs-partie) and by that badd Arte, to which they needed noe master, they become able cheates, cutpurfes, and theeues, and so by that accursed trading often gayne a halter and hell to boote. The Prouost of the

132 *The pietie of Paris*

Marchands and Magistrates were excited by this probable occasion of future mischeife to the citie, to studie the preuention of it, and to turne threatening mischeife, to ptesent mercy. Which was done as followes.

Two noble Almans, as it seemes to be intimated, had longe agoe purchaced two Acres of Land neere S. Denys gate, out of a pious designe to lodge poore pilgrims, who coming wearie, might sooner meete with a lodging, then, in a manner, with the towne it selfe. To this purpose they rayfed from the grownd a noble faire Hall (together with some other buildings) of

The pietie of Paris 133

twentie one fadome and a halfe longe, fixe in breadth, and foure in highth within. This in tract of tyme being put to idle, impertinent, and euen profane vses, the Parliament and Magistrates, out of their wisdome and charitie, rescued it out of profanesse, and applied it to the worke of mercy, for which it now serues. To witt, they tooke all the boyes which passed seauen yeares of age, out of their poore and vngodly parents hands, and placed them in this Hospitall, the care wherof was committed to fise honest and able Bourgeses, who prouided them of men and maydes to serue them.

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As all beginings are weakke, so was this in particular: Their smale begining stocke, would hardly reach to two meales a day, till the charitie of some Bourgesſes added to their smale pittance.

They are clad in blew coates and capps: and the place affords them foode, and instruction, till they growe vp to the yeares of discretion, and then they are bound apprentices to certaine iourneymen of diuers trades, who to this pourpose are admitted to liue in certaine houses all within the compasse of the Hospitall for certaine yeares, and by that meanes to passe Masters. a priuiledge which the towne

The pietie of Paris. 135

allowed of, for the good of those poore children, who by this meanes are inabled to gayne their liuelyhoode honestly by their Labours, without being a burden, or a mischeife to be towne, &c. They amount at present to the number of one hundred and fittie.

Of the Hospitall of les enfans rouges, or Gods children, as a Kinge of France would haue them called: in the streete Portfoin neere the Temple.

ARTICLE XIX.

PROVISION being already made, as you haue

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heard, for poore orfants of Paris as well boyes as girles; as also for boyes taken out of the hands of wicked parents, inuentiue Charitie setts vpon another Hospitall for the assistance of other fatherlesse, and motherlesse boyes, of the villages round about Paris, being about ten or twelue yeares of age, or vnder. This blessed worke was founded by that vertuous Lady Margarite Queene of Nauarre, and Duchesse of Bar, whom Belforest qualifies, The Mirour of the Ladyes of her tyme. To this the charitie of good people contributed, and in tract of tyme built a new Chapell and other lodgings.

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These are clothed in rede,
to intimate charitie, and as
well these, as the blew boyes,
gayne parte of their liuely-
hoode, by carying torches
at the fureralls of such as
desire them. They are now
onely about a matter of fortie.

*Of the Hospitall called the Mi-
sericorde or worke of Mercye.*

ARTICLE XX.

CHARITIE still finds new
worke, and touches
christian hartes to complie
therwith. As it did that no-
ble harte of the seconde Pre-
sident in Parliament Mr An-
thonie Seguier by name,

138 *The pietie of Paris:*

worthy vncle to his Great-
nesse the now Chancelour
of France, (of the same na-
me) who followes his pious
footestepps, as shall partly
be declared hereafter. This
Illustrious Patron left no-
thinge vndone which might
contribute to the well, and
permanent beeing of this
great worke, extending it
selfe to the number of one
hundred girles, who are plen-
tifully prouided of all things
necessarie. So that certainly
this charitie could not mount
to lesse, all things conside-
red, then to thirtie or fortie
thousand pounds sterl a vast
beneuolence to come all from
one bountifull hart and purse.

For in the first place, he

The pietie of Paris 139

rayſed them a faire and regular houſe from the grownd, with a verie decent and competent chapell therto adioyning. The houſe conſiſts of three quarters (a bodie, as it were, and two armes) the fourth quarter being indouſtriously left vnbuilt, to receiue the mornings ſun, and ſo to afford a whoſome ayre to thoſe young children. It containes in the firſt ſtorie (the lower roomes being imployd for reſectorie, workehouſe, kitchen, waſhouſe and other offices) foure great chambers, ſingularly well peirſed and ayred: in euery one wherof there are 25. iron bedds with white couerlets, each one hauing her bedd a

140 *The pietie of Paris.*

part. They are , modestly ,
handsomely , and wholsomely
attired in violet clothe , and
decent linen , and well fedd.

Secondly he hath ordered
that they shall all of them be
such as want both father and
mother : natiues of Paris
towne or suburbs: begotten
in lawfull mariage , and desti-
tute of all assistance.

Thirdly they must be fixe
or seauen yeares old before
they can be admitted , where
they are enterteyned till
they be twentie fve . (vnlesse
haply they haue leaue for
their owne aduantage to goe
to some religious house which
desires them , or to some good
lady , gentlewoman , or Bour-
gesse to serue them , or to

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learne some trade by their
meanes, and assistance) and
furnished with all necessaries.
They haue ouer each cham-
ber a Mistresse to keepe good
order among them, and to
bread them vpp in vertue,
and all conueniente workes,
vnder the conduct of a graue
Gouernante, and learned Do-
ctour of Sorbone, the cheife
Gouernour therof 2 fourthly
at their departure, the house
allowes each one an hun-
dred shankes to helpe to settle
them in the world, in mariage,
or otherwise.

Finally the wise Founder of
it, bequeathed it to the di-
rection and care of diuers
Counsellours and Masters of
Request, whereof a person of

142 *The pietie of Paris:*
honour Mr Montholon was
the cheife in his kinde ; as a
graue and learned Doctour
of Sorbon is alwayes to be
the cheife and immediate
Gouvernour, especially in spi-
ritualitie. The first President
of the Parliament , and the
Procuratour Generall , are
also Surintendants (*honorarij*)
of this place.

*Of the charities done to the En-
glish Monasterie called our B.
Ladys of Sion by Monsiegnour
Peter Segurier Chancelour of
France , Duke and Pair &c.*

ARTICLE XXI.

IT had pleased God in his
providence to make vse

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of the singular credit which the graue Doctour Richard Smith, Bishope of Calcedoine had with the great Cardinall Richelieu, to procure the English nation an entrie into France, in point of foundations of Monasteries of religious women, in the yeare 1634. which till that tyme was shutt to them. The first that inioyed this grace, were the Chanonesse Regulars of S. Augustines Order, who now liue in the Monasterie of our Ladys of Sion neere S. Victors gate, vnder the gouernement of Madame Marie Tredway of noble extraction, who was their first Abbesse and euen still gouerns successfully till this day. The

144 *The pietie of Paris*

foresaid most Eminent Cardinall preuailed with the Christian kinge Lowis the 13. for his letters parents in her name; as also with Monf. de Gondy the most illustrious Archbishoppe for his permission and spirituall establishment : all which were afterward verified in Parliament.. Vnder this ample establishment, they went prosperously on in their holy callinge, and by much care and frugalitie, they liued competently and contentedly of the smale pensions and portions, which euery one brought; without being burdesome to any, here or els where (for settled foundation, or euen any thing towards it, they neuer had any)

They

The pietie of Paris. 145

They wrought indeede at that
tyme, according to their Rule
and constitutions, as well to
auoyde idlenesse, as to make
ornaments for their young
chapell, neuer for any money
at all, till by the calamitie of
the warrs both here and in
England, they were reduced
to a necessitie to practise a
lesson which they had neuer
learnt among their noble pa-
rents, (who were wont to liue
in plentie, farre aboue the
reach of want, as is well kno-
wne). That is, to imploye
their hands to contribute to
their liuely hoode, which they
did, and doe till this day,
with much sweete resignation
and vertue, and noe lesse edi-
fication to all prudent persons

146 *The pietie of Paris.*

and benedictions from hea-
uen vpon their willing ende-
uours : for indeede some
yeares did passe, wherein they
scarce receiued sufficient to
maintayne their agent, tho
the most of their meanes wa
left at perpetuitie in their ho-
norable and rich friends hāds
to rayse a standing substance
But where the rage of vio-
lent rebells left them but litle
much could not be had, no
indeed euen any thinge for
some yeares space, when re-
bellion was at the highth. In
the meane tyme a great num-
ber of fiftie and more poor
gentlewomen, being cutt off
from their owne, are left to
Gods prouidence among
strangers.

The plotie of Paris. 147

Nor can we iustly doubt,
but that sweete prouidence
which extends it selfe to the
feeding of the inconsiderable
birds of the ayre, failes not
in extremities to assiste those
who in the first place make
it their businesse to seeke the
kingdome of God, and his
iustice: and sayle not withall
to contribute what they are
able to their necessarie subsi-
stance, by the moderate la-
bours of their handes, in cala-
mitous tymes. Worthily ther-
for may they thinke, that in
that coniuncture, Gods pro-
uidence guided that famous
Chancelour to their poore
house, of which haply he had
neuer heard, till a good neigh-
bour the *Apelles*, or rather the

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Raphel, of our Age *Monf. le Brune*, who had the honour of his presence at dinner with him, out of his owne goodnesse, without any application or knowledge of theirs moued his greatnesse to heare their musicke at euenfonge; which he did, and pleased to seeme well satisfied therewith. After which he had the singular goodnesse, of his owne accorde, to call for the superior, and rather graciously to offerre his charitable assistance, then to stay till he were sued to for it. For *Madame*, sayes he, I beleue in this tyme who sayes *English* sayes *poore*, the *Abbesse* replyd, my Lord, it is but too true. Why then, quoth he,

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did you make noe application
to me? Alas, said she my
Lord, our smale acquaintaine
affords vs noe such happinesse
as to haue accesse to your
Greatnesse: yet in verie deede
our reall wants callinge sen-
sibly vpon vs, we moued our
good friend my Lord mon-
tagne in it. He is my good
friend too, replied he, but
truly he neuer mentioned it,
and said merily, reproche
him with it. How beit my said
good Lord by his diligence
(whose known zeale needs
noe spurring in pointe of cha-
ritie) preuented our reproche
for the next newes we heard,
brought vs one thousãd liures
from my Lord Chancelours
bountie, by his hands, and

150 *The pietie of Paris.*

with in the same yeare, as much more as made it neere vpon 4000. liures or 400. pistolls, together with the continuation of his frequent charities, honours, and gainfull visites of all his numerous and illustrious familie, his powerfull fauour and protection vpon all emergent occasions; so that to Gods honour and his (be it alwayes kept in a gratefull memorie by vs his most oblidgead beads women) be it knowen, that that singularly amiable visite of his, has bene worth to there poore house, aboue a thousand pistolls, which still till this day growes to more and more. Sweete Iesus grante that he and his, may liue prof-

The | pietie of Parie. 151

perously , and in the toppe
of honour , and crowne his
charities with eternall glorie.

*Of the Hospitall in S. Germain's
suburbs called la petite Maison.*

ARTICLE XXII.

THE children of both
sexes being well prouid-
ed for, as aboue, the charitie
of the good Magistrates was
called to the care of poore
aged and distressed persons
as well men as women, whose
age and impotencie hindered
them to gaine their liuing.
They are diuided into two
quarters , the men liuing a
part from the women. This

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house was for the most part as well built as indowed by the bountifull charitie of Mr Boulencour counsellour to the kinge, and President of his Chamber des Compts, who erected many lodgings, and chambers for the lame and impotent &c.

They are furnished with meate, drinke, and all things necessarie from the *Grand Bureau des pauvres*, as it is commonly called, which is, in effect the great Court of Audience in order to workes of charitie: of which I intend to make a particular description here after.

Further this Hospitall receiues poore vagabonds, as well boyes as girles, who haue

The pietie of Paris. 153

gotten scauld pates, by lying
in the streetes, or vnder shopp
stalls or otherwise, who are
diligently dressed, purged,
and frequently cured, as it
hath happened to aboue 200.
in this place.

Here are also receiued
poore women who are subiect
to the falling sicknesse, as also
others who are distracted, and
run vp and downe the streetes
in a frantike manner: who yet
by good vsage, are often in
length of tyme, recouered to
their witts.

The *Grand Bureau de pauvres*,
prouides this house of a Go-
uernour who is at present a
verie able surgeon, who out
of his singular charitie makes

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choyce todwelle amōgst those miserable creatures, the better to be able to assiste them. And he is so farre from enriching him selfe by his loathsome practise, that contrarily he freely spends his owne fortunes vpon them, in making many medicaments and compositions, with hopes to cure their desparate infirmities (as it often happens) or at least to solace their paines. This good man has another of the same profession to assiste him in that blessed imployment. He liues neere to the place, and sayles not to be with them euery day, or euen as oft as he is called for, to applye the remedies which the

The pietie of Paris. 155

other prouides, according to his order.

And wheras this place serues also for a house of correction, there are two prisons to tame incorrigible persons; and to that effect there are foure Porters taken out of charitie (by reason of some infirmitie) as the rest are, who are orderd to watch ouer the comportmentes of the poore, in point of words, or actions, or any inueterate vice they may haue contracted in their rude education, and accordingly to reprehend them by the Gouernours direction. This is not one of the least charities of Paris, by reason of the strange subiects they are to

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deale withall , wher of some
through their decrepit age
neede continuall assistance :
others in respect of their irre-
gular and accidentall defeases
must alwayes haue eyes vpon
them : others want witt either
to assiste themselues , or to
render themselues capable of
assistance without much la-
bour : and others finally
through their rudenesse and
incorrigiblenesse, deserue noe
assistance at all , vnlesse cha-
ritie taught christians to ren-
der good for euill. And to
serue Iesus - Christ in the
worst of his members.

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*Of the Hospitall of the 300. blind
men comonly called the Quinze-
vingt, or the 15. tymes twentie.*

ARTICLE XXIII

HITHERTO we haue
seene young and old ;
men and women ; fatherlesse
and motherlesse boyes and
girles ; well prouided for , by
the pietie of Paris : it must
also extend it selfe to their
comfort who are euen depri-
ued of the comfort of the
light. This was longe agoe the
care of a greate kinge and S.
Lowis , who was the first
Foundour of this spacious
familie. The first occasion of

158 *The pietie of Paris.*

it, as is deliuered by Belle-forest in the first Tome of his Annalls, was the misfortune of three hundred gentlemen who hauing bene left Hostages in the Holy Land, by the said kinge, were trecherously and cruelly sent home to him with their eys putt out, for whom he made this place.

He built them a large church in a place as then a woode, which is in riched with many holy relickes. Wherof the most pretious, are : a peece of our sauours crosse. Bones of saint Stephen and S. Lambert. A peece of the same S. Stephen first Martyr, as also of S. Matthew the Apostle and S. Blaise. Bones of S. Laurence. Bones of S. Iohn,

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S. Paule, S. Martin and S. Hilarie, with many more.

This church is enriched also with many graces and pardons from Rome, granted by Pope Alexander at this holy kinges instance, which for the better vnderstanding of Indulgences, so well expressed by this B. Pope, about 400. yeares agoe, I haue thought good to giue in English word for word as we haue it in the said Bull.

Alexander Bishoppe, seru-
uant of the seruants of God,
health and Apostolicall Be-
nediction to his most deare
and Illustrious sonne in Christ
Lowis kinge of France. Tho
he from whose gift it comes,
that his faithfull doe serue

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him worthlilye, and laudably,
doth, out of the abundance
of his pietie (which outstrips
as well the deserts and desi-
res of the suppliantes) con-
ferre more vpon such as serue
him, then they can any way
merite. Yet desiring to ren-
der an acceptable people to
God, we inuite them to please
him, as it were, by certaine
alluringe presents, to witt by
Indulgences, and remissions
etc. that they may be therby
more fitted to Gods grace.
Wheras therefore (as it was
exposed to vs from you) you
haue made a house for the
blinde of Paris, and built
them a church, we desiring
that it may be honorably fre-
quented, haue releesed one.

The pietie of Paris 161

yeares pardon of the penance
which was inioyned , out of
Gods mercy , relying vpon
the authoritie of the B. A-
postles S. Peter and S. Paule,
to all those that are truly pe-
nitent and confessed , and
yearely visite your church to
the honour of S. Remy (the
Patron therof) vpon the day
of his translation , and three
monthes immediatly follo-
wing. Datum Anagniaë 6. Cal.
Aug. Pont. 6. anno.

*Of the blind men Boterays writes
in Latine Verse to this effect*

With in these wals

Three hundred blind are found.

Which holy Lowis

His charitie did found.

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In lyuerie gowne

And stiffe in hand. O strange!

They lonely through

The Citties Didalls range.

Before the day peeps out

They're vp and gone

(For dayes and nightes

To those poore soules, are one)

To grope out Churches

By the guesing ayde

Of their discreeter staffe,

Their way is made.

It proues their eyes,

Their whole supporte and strength

Through th' Maze of streetes

to bring them home at length.

They euery Chapell

Church, and altar find,

Each corner of the towne;

Their staffs not blind.

Tho eyes they'ue none.

Their learned tongue can prone

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Their crying wants;

*And store of brasse is throwne
Into their brazen dish:*

*Which they, at leasure
Repairing home;*

Add to their common treasure.

So that their staffe,

*Their hands and feete, doe giue
What eyes refus'd;*

*Enough wheron to liue,
Being ioynd to that*

*Their Royall Foundour gaue
Which then sufficd,*

*But now more ayde doth craue.
Be Paris blest,*

*Whose pious hartes can finde,
Wherwith to feede the sicke,
The lame, the blinde.*

Of the Hospitall called the Providence.

ARTICLE XXIV

I had the happinesse to be in person at the establishment of this pious place : where I sawe a greate solemnitie, the chapell being verie richly adorned , and sett out with daintie mathematicall deuises , the musike excellent , and the sermon most eloquent , made by that famous preacher Mr Lingende. Bishope of Sarlate. To witt . that most incomparably vertuous Queene Regent, Anne d'Austrice, was there present

The pietie of Paris. 165

not onely to grace the solemnitie, but euen bountifully and religiously to found the Hospitall, bestowing a house and spacious garden vpon the inhabitants, situated in S. Marceaux suburbs, and erecting it into a seminarie, where there are alwayes about 80. in number.

In this are settled a companie of graue maydes, who liue most regularly and exemplarlie in a secular state, being verie grauely and modestly attired, after the manner of good widowes in the world.

Their blessed imployment is, to receiue, gratis, instruct, and direct (in order to their present and future happinesse) certaine poore maydes, who

166 *The pietie of aPris*

are destitute of Parents and
meanes , and consequently
run great hazard , to loose
that which can neuer after-
wards be recouered ; and to
be putt with all, together with
that irreparable losse , into
the high way of perdition.
But Gods prouidence so or-
dered, that they were deliue-
red from the snare of the
Fowlers, and they can happily
sing with the Psalmist : *the
snare is broke, and we are deliuered.*

Meane while all the other
pious inuentions of Paris
had not reached to the pre-
uention of this danger : for
howeuer there are multitude
of hospitalls for the educa-
tion of poore girles of a mea-
ner condition , yet these be

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ing, for the most parte, gentlewomen of noble extraction and condition, Hospitalls would but verie ill sute with hartes borne to better, which according to humane frayltie flesh and bloode can not easily forgett. This therfor was left to the ingenious and noble charitie of a Royall breast, Anne of Austrice, who as she had a heauenly Patronesse, that was the mother of the immaculate Virgine, so was she a fitt Patronesse to protect Virgines in earth.

It was her care then, and withall liberalitie, which provided them of this safe sanctuarie, where they are secured from the arrowe flying in the day, from businesse wal-

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king in the night, from inuasion, and the midday deuill. And while they happily liue in this holy vacancie from danger, they so improue themselves in vertue, and fine workes, that some of them become capable therby, to be admitted into some charitable monasterie: others in tyme, meete with marriages futable to their conditions; and some finally by their ripenesse in vertue, and care to follow the foolstepps of their Mistresses, are iudged fitt to be made Mistresses themselves, and to remayne there, to exhibite the like charitie to others, as they themselves had receiued.

of

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Of the Hospitall named la Charitie in S. Germain's suburbs.

ARTICLE XXV.

THIS is governed by a certaine companie of Religious men of the Order of a holy man called blessed *Jean de Dieu*, or Iohn of God, the first Institutour of the same, vnder the Rule of S. Augustine. They adde to the three essentiall vowes of religion, that of seruing the sicke all their life longe. An excellent Institute, and a resolution worthy of true Christians, who giue to the world conuincing testimonie thereby, that the loue of God is

H

170 *The pietie of Paris.*

in their hartes , since purely for the loue of him whom they see not , they loue his little ones whom they see : and not in bare words , and discourse , but in the deede doing , and in truth , since the performance of the worke , is an infallible prooffe of the truth of loue.

The extent of their Charities goes thus farre , that they admitt of all poore sicke , and wounded persons , of the Male sexe , without exception , saue onely such as haue incurable , or contagious defeases.

The Hospitall it selfe is nobly built , well situated , and as neatly kept as most priuate houses in the towne.

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What is wholly deputed to the vse of the sicke, consists of three longe galleries or Halls. Wherof the greatest conteynes eightie foure verie handsome bedds, with decent curtins, and is especially imployed to receiue honest poore Burgeses, whose house it may seeme to be (so ordinarily are they lodged there.) The second is garnished with 32. bedds equall to the former; and it is wholie allotted for wounded men. The third conteynes 22. bedds, and is for younge boyes who are cutt for the stone.

As to their manner of receiuing the sicke, it is full of humilitie and myldnesse. At their arriuell one of the re-

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ligious washes their feete, which was the ancient and good manner of hospitalitie. Then they are layd in a bedd alone, as all the rest are (saue the litle children) with faire cleane sheetes, cleane shir-tes, pillibeers, night-cappes, and a table-napkin; as also a night gowne, pantoples, a basin to spitt in, and a pott and a cupp to drinke in.

Their manner of treating the sicke, is, to haue them visited by the Doctour euery day once at least, accompanied by the Infirmarian, the Apothecarie, and the Surgeon, who orders what physicke they are to take, what to eate, drinke, &c. And still from three houres to

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three houres, they take some thinge or other to refreshe and comfort them; as new-layed egges, brothe, a coulis, gelee, or comfeitures. In fine those, good religious neuer deserte them day nor night, but watche with them by turnes.

For the good of their soules they are auertised vpon their first cominge, to prepare themselues to make a generall confession, as the most excellent and necessarie remedie, Gods mercyfull prouidence oft permitting our corporall sicknesses, for the cure of our spirituall infirmities. Either then presently, in case they be dangerously sicke, or at least the

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next day, they receiue the holy communion, which is brought to them by the priest before Masse, being accompanied by all the religious which goe all processionally (with waxe-candles in their hands) singing the *Pange lingua*, and *Veni Creator*. Afterwards they heare Masse euery day, which is said in the same place, with many other antems and prayers sung by the Religious. They are also taught their Christian doctrine, thrice a weeke, and besides that a religious is appointed to instruct them more particularly in point of their prayers, the Sacraments, &c.

Before dinner and supper

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they are ordered to say *Pa-*
ter and *Aue*, for their Bene-
factours, while the Religious
recite the Psal. *Miserere*, and
De Profundis, and then they
washe their hands, and heare
the blessing of the table said
with a lowde voyce.

When any one is dange-
rously sicke, and drawinge
towards his Agonie, all the
religious are called together
by rynging the bell, and come
with lighted tapers in their
hands, to say the prayers ap-
pointed by the Church in
such circumstances. That do-
ne there is a religious left
with them, to assiste and com-
fort them till death.

Being deade, they are de-
cently and religiously brought

H iiii

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out and buried; all the Religious being present with lighted torches in their hāds, who say the office of the deade, and singe the Masse of Requiem for the good of their soules.

And indeede all thinges are so well disposed in this place, and euen so gentilly, regularly, and religiously, as to all conueniences, which concerne either body or soule, that I haue oft tymes seene, not onely good Burgessees, but withall persons of greate qualitie, make choyce of it in their sicknesse. And some of the were so much edified with that religious traictement, that a pious Knight of England returned home so well

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seasoned with the agreeable
odour of that excellent cha-
ritie, which he saw done to
any without exception) that
by his last will and Testa-
ment he bequeathed 900.
liu. ster to that blessed place.

Of the Hospitall Generall.

ARTICLE XXVI.

HITHERTO hath my pen
bene imployed in the
description of the lesser hos-
pitalls, which I looked vpon
as the smaler brookes which
fruitfully water the poore
mans field : but now I am
falling into a Vast Ocean of
Charities, where it is hard to
discouer either land or limite

H v

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It is called, but one (*Hospitall Generall*) but branches it selfe into fixe vaste places. That which beares the name , and has the surintendance of all the rest , is situated in S. Vectors suburbs (close by the Abbaye of that name) and is knowne by a more particular name , *our Ladys of Pit-tie* , which the Masters and Administratours of the place built , having to that purpose , bought diuers houses and gardens, and alloted them all to receiue , lodge , and nourish poore old women , and younge girles , wherof there are at this houre twelue hundred and odde.

The Hospitalls depending ypon this , are , the Salpetri-

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ere, Biscestre, Scipion, the Teignierie, and the Sauonnerie. In which fixe places, aboue 8000. poore creatures are conteyned, and mainteyned at present, by the care of the kinge, and the Magistrates, and the free and common charities of all the people, which is receiued in smalle trunks or boxes, placed in Churches and shopps, all the towne ouer.

The Salpetriere is farre the most ample of all these places, being built from the ground in a faire and regular quadrangle, and is capable of foure or fve thousand persons. It is finely situated in a medowe, by the ryver side, ouer against the Arce.

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nal. It was especially deputed to the vse of vagabonds and beggers, which importuned and infested all Paris, whither they swarmed from all the Prouinces. It is diuided, in the vse of it, into three quarters. One quarter is imployed to logde poore families not otherwise able to liue. Another for men who are oblidge to worke according to their abilities. And the third for litle girles, euen from two yeares old.

Scipion is in S. Marceaux suburbs, and is wholie imployed in a worke of singular charitie. To witt, poore women with child who haue not meanes at home to be

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brought to bedd, are freely receiued there, brought to bedd, and lye inn, being provided of nourses and all thinges fitting in such a condition.

The Castle of Biscestre, is an ancient building standing a litle out of S. Victors suburbs. It is for those who haue strength and abilitie to worke. There are in it at this tyme, about 1800. men, who are kept closely to the exercise of their diuers trades.

The Teignerie is in S. Germain's suburbs, and is imployed to keepe 120. who are troubled with scauld heades. As the sauaterie is allotted for the charitable inter-

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taynement of 60. poore sick-
lie boyes.

Now as this is the thinge
of most publicke and gene-
rall concerne of all the rest,
as being a royall establish-
ment, and royally endowed
by his Maiesties liberall con-
cessions in many kinds. And as
the end of it, is, not onely to
releeue the poore for the pre-
sent but to preuent pouertie
and beggerie for the tyme to
come, greate arte and industrie
is vsed, to trayne vp the youn-
ger sorte in such manufactu-
res, as may alwayes afford
them an honest liuelyhoode:
and others, who though stron-
ge and lustie, and well able
to worke, yet chused rather
to liue in idlenesse, and beg-

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ge their breade, are now taught, and forced to gayne it by their labours. Which, that it might be followed without any interruption, it is ordered by publicke authoritie, that when any of them chances to be sicke, they are transported to the Hostel Dieu that generall *Refugium afflictorum* which neuer refuseth any.

Hence it is that the greatest officers of his Maiesties Courts of Iustice, Magistrates, &c. are intrusted and take a religious concerne in the management of this vaste worke, in qualitie of honorable Suruifours, hauing store of able, honest, and intelligente Burgesses, to putt in

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in execution, what by their frequent assemblies, and conferences, is found most conducing to the publike weelfare.

And noe lesse care is taken for the spirituall aduancement, of those layse vagabonds, who were too neglectfull of their soules good, and would willingly haue loytered it out, in the streetes, and by corners, with too probable hazard of eternall perdition, had they not bene forced in, according to the Gospell, with faire hopes to gayne the day-pennie of Beatitude. This care is principally left to the wise conduct of a Doctour of Sorbon of great learning and vertuous

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reputation. His name is Mr Polier Gouvernour of this Hospitall in cheife ; Directeur of the visitation ; and of the Carmelits. He humbles himselfe to take a place, and liue among these poore beggers. Which as it is a place of litle splendour , so proues it to him of lesse emolument , saue onely that it affords him full vtterance for ten or twelue thousand frankes a yeare , which he stood possessed of, in patrimonie or benefices , before he imbraced that deare beggerlie preferrement. *Blessed is the man that walketh not after gold , nor placeth his hopes in the heapes of treasure : Mr Polier is he, and we will prayse him. And*

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right well may we, since he giues not onely what he has, but euen what he is, himselfe, which is harder to be parted withall. He giues ouer his tyme to the necessities of the poore, and sacryficeth his repose to their rest. He has the sollicitudes of all the fixe places vpon his owne shoulders, being assisted with a matter of twentie pious Priests, who incessantly, vnder his directiones, preach, teach, instruct, comfort, confesse, communicate, &c. who but the Catholike Church alone, is able to shew, such frutes; such men; such manners; such assistances, shewen to the poore for Gods pure loue alone?

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Here I must not omitte to
relate to Gods glorie, and
the honour of those excellent
Ladys of the charitie, so often
mentioned aboue with deser-
ued commendations; that
they were the first mouers to
this vaste worke: for so I finde
it, in the first booke and 45.
chapter of Mr Vincents life,
who was often, in their weekly
charitable assemblies, solli-
cited, yea importuned by
them, to giue way to, and ac-
companie their zeale in that
kinde. But his graue counsell
still was, that they went too
faste a pace for him (whose
custome was to walke slowly)
to keepe companie with them,
That it was a businesse of so
greate importance, and so

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vast extent, whether one loo-
 ked vpon the manner how to
 compasse it, or the meanes to
 mainteyne it, that it required
 a longe and mature delibera-
 tion. For the rest, that he was
 singularly edified with their
 zeale, and infinitely blest God
 in it. And truly he had greater
 reason to prayse God, who
 had so inflamed and dilated
 the hartes of those good La-
 dyes, that they vsed more in-
 dustrie to be deliuered of
 their meanes to pious vses,
 then euen the most couetous
 wretch to scrape it together.
 The first lady that spoke, had
 a mynd to be quitt of fiftie
 thousand liures which she
 freely offered. The second
 was readie to oblige her-

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himselfe to giue three thousand
liures annuall rent in fine,
they assured him againe and
gaine, that there should be
noe want of meanes, since
many ladies of their acquaint-
ance were resolued to con-
tribute in a verie large mea-
sure. Good Mr Vincents most
tender harte was noe longer
able to resiste so deliciously
wounding assaults, which he
so visibly discouered to pro-
ceede from their loue to God
in their poore neighbour,
where his faintly soule was
inseparably lodged. In a word,
he gaue way to their inuinci-
ble seruour to gett vtterance
for their monyes. And to
giue testimonie for his owne
part that he was noe lesse sure

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then slowe, and that at longe
 runing he was able to ouer-
 take the swiftest charitie.
 Where vpon he had presently
 recouse to that heauen-borne
 breast, the *Queene Regente*,
 and obteyned, of her free
 charitie, the *salpetriere*, as
 he had before the castle of
Biscestre, which he and those
 vertuous Ladys, vpon better
 consideration, and seconde
 thoughts, freely consigned
 vpp into the handes of the
Magistrates, who had no
 onelie stronger armes (for
 stronger and more couragious
 hartes they could nothauē
 to wealde so heauie a frame
 but by their power withal
 they were able to call many
 hands to lighten the burden

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Meane while those *mulieres fortes*, valiant women, would not be quitte beaten backe. What they were not able wholie to graspe with weake armes, they would not sayle to haue a finger in. Nay they threw notable summes into stronger hands; not much caring, by whom, so God his worke were done. By their owne, and good fathers, care and coste then, a great quantitie of linnen, beddes, and other moueables, together with ten thousand shirtes, by number, were prouided for Gods new house-keepers, to make the poore welcome. Neuer was pouertie so competently fitted, by so greate Ladys daintie hands; who

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haue opened them to the needie,
and stretched out their palmes to
the poore. Let their workes prayse
them in the gates, of heauen.

*Of the great Hospitall called
l'Hostel-Dieu, or Gods house
in Englishe,*

ARTICLE XXVII

THE perfect description
of this vaste familie
may well be called *Hic labor,*
Hoc opus, a worke rather to be
admired, then to be expressed
to the full. It is a sea which still
so ebbs and flowes, that it is
continually high water, still
a full sea there. Scarcea day
in the yeare passes, but there
are

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are 50. 60. 80. or some tymes
100 new commers, and happily
too, a like number may de-
part to make place for their
poore neighbours, whether as
being recouered, and sent
backe to their owne howses,
or being sent to their graues.
In a word this sea is euer so
growing, and so growne, that
20. at least, or 25. thousand,
come and returne, or dye in
a yeares space. But who are
they who receiue all these
multitudes of people I pray?
who are they, of what towne
or countrie? What are they, of
what sexe age or condition?
What kind of infirmitie brings
them thither? Of what reli-
gion must they be? With what
letters commendatarie must

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they come to be admitted?

The answers to these Queeres will fully euidence the boundelesse charitie of this blessed house, and shew it to be *Gods House* indeede which is shutt vp from none. Gods I say, who opens his hand and replenisheth euery creature with benediction; who is noe accepter of persons, but maketh his sunne to ryse vpon the good, and the badd: and rayneth vpon the iust and the vniust.

Whence are they whom they receiue? That question is neuer asked in this place.

They see them to be men, and consequently to be their neighbours, according to S. Augustins generall rule, ene-

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rie man is neighbour to euerie man,
without exception : and if
neighbours, those then whom
God hath commanded them
to loue.

Of what towne or countrie?
that they iudge not necessarie
neither , because sith all the
waste world is the wise mans
countrie , all the inhabitants
of the world, are their coun-
trie men, vnlesse , haply , that
question be asked that they
may be better inabled to
vnderstand them , and serue
them by the helpe of some
interpreter, whom their cha-
ritie has readie, or endeouours
to find out , to which effect
I my selfe haue bene sent for.

Who are they? That againe as
little troubles the good crea-

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tures. They see poore Christ
in their infirmitie and pouertie,
& he has iust title to enter into
his owne house. Be they men,
be they women; be they old
be they younge; be they poore
be they rich; it imports not;
if they be onely sufficiently
sicke, they are fitt matter for
their spirituall commerce,
and in that name alone suffi-
ciently commended to them:
they haue quarters a part for
both sexes, and hartes dilated
by charitie, euen readie to
lodge more then their other-
wise vast house is capable of.
Whence it is that they laye
sometymes two, yea or three
poore boyes in owne bedd,
vpon which I haue obserued
some protestant lookeing still

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a squinte, eye that particular
with more scandall, then all
those and other excesses of
charitie with edification. O
curue in terris animæ & cœlestis
inanis! ô animalis homo! ô ani-
mall, or carnall man, who
inderstands not what belongs
to the spirit? Did they im-
portune any body to come
to oppresse them with an
ouerplus of labour? Or must
charitie be blamed because
she has a latitude of harte to
suffer all, to solace all, to doe good
to all? Must they be blamed
for chusing rather to saue the
liues of two in one bedd, then
to suffer one of them to dye
on a dunghill, or in a ditch?
Credat iudeus appella haud ego.

What kind of infirmitie

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renders them capable of being admitted there? Marrie euen euery one. Old age, which is it selfe a defease; feauers, goutes, proxes, the stone, woundes receiued in warrs, or by misfortune; any thing, in fine, which either Hypocratis or Galian vnder-tooke to cure, saue onely the plague or pistolence. Nor doe they except against them neither for their owne particular safetie, but for the saltie of all, since while they refuse them there, they goe to receiue, to assiste, and serue them, at the Hospitall of S. Lowis, which is allotted for that purpose alone. In which heroicall seruice, as it is obserued, though diuers of them

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haue bene strucken therwith,
as some of themselues assu-
red me, yet neuer any of
them dyed therof. *Sit nomen
Domini benedictum.*

With what commendatarie
letters must they come accom-
pained? Verily with noe other
but their crying miseries, se-
conded with the kinge of hea-
uens letters patentes written
by one of the penmen of the
holy G. S. Matth. saying, in
the person of Christ, *What you
did to these litle ones, you did to me.*
How cā euer a more powerfull
commendation be addressed
to any Christian harte?

Of what religion must they
be? Here indeed, it seemes
they might make a refusall
not irrationall; since being

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sometymes infidelles , they hauebut a weake clayme to Christian charities, while they deney Christ : or being protestants , and not communicating with them in the sacraments, in vnitie of faith, why should they share with them in the charitable fruites thereof? Nay since they obstinately deney the merites of good workes , in opposition to holy scripture, they merite not at all to participate therein. How euer , none are refused by them , who haue learnt of their holy father , *that to assiste and doe good to euery one, tho they had otherwise hurt vs , or wished our harme , is the true , perfect , and onely religion.*

According to this vaste ,

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illimited, Christian way, of
charitie they proceede. And
as they keepe alwayes a free
and open House, so they ne-
uer want good store of guests
who eate, and drinke, and
repose therein, whitout ere
reckoning with their Host, its
Gods house, and God payes
all. Their ordinarie numbers
are alwayes vaste; they haue
rarely lesse then 1700. or eigh-
teene hundred; often tymes
2000. nay sometymes they
passe three thousand, as I was
certainly informed by one of
the Doctours therof. Yet that
great Prouisour *who with five
barlie loanes and two fishes could
sociate a farre greater multitude
in the wilde deserte,* can when
he pleaseth, and doth in due

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tyme, open the hartes and purses of the good Parisians to feede those huge numbers of his distressed members.

And howeuer their constant annuall reuenues mounte to an immense summe, to witt, to two hundred fiftie eight thousand three hundred and therteene liures french, as it is stated by the Administratours of the place, yet are they still oblidge to haue their hands vp to their heauenly forterfather for sixtie seauen thousand three hundred liuers (some tymes lesse, some tymes more) in comon yeares, which yet out of his singular mercy, neuer fayles to ryse out of the free charitie of particular persons.

Of the first and principall Founders or benefactours of this place, as I find it in the Antiquities of Paris.

ARTICLE XXVIII.

IN the yeare 660. S. Landry the 28. Bishope of Paris, in the raigne of kinge Clouis the second, was the first who putt a hand to this holie worke, now called Gods house, where he nourished the poore out of his owne reuenus. This we find recorded in these tearmes: S. Landry commanded the Hospitall, commonly called the house of God, to be built neere

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our ladys Church, and main-
tayned the poore out of his
owne stocke.

In the yeare 1258. (accor-
ding to Gaguin) S. Lowis
kinge of France, imployed a
great summe , to inlarge the
said Hospitall , and to aug-
ment the reuenus therof, as
saith William Nangis in his
life.

The Chapell was built by
a Bourgisse of Paris named
Gudart Mocreux as appears
vpon a plate of brasse, in old
rymes.

*A certaine Mocreux by surname,
A master changeur of good fame
This chapell in Gods house did make
May he in's glorie ere partake.*

In the yeare of our Lord
1535. Chancelour Pratte, who

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was afterward Cardinall, and Legate in France, made this Hospitall be verie much amplified, by the addition of one spacious Roome which is called the Legates Hall. He gaue withall a great substance to maintayne the poore of the place, the Religious women, who serue them: and the surgeons, Doctours, and to buy Physicke.

In the yeare 1602. kinge Henry the greate, caused the greate and litle Hall of S. Thomas to be reedified. They were begun the foresaid yeare and were finished in the yeare 1606. together with the three massie pillers which were rayfed out of the riuer.

Thus by many hands, and

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fundrie additionall ende-
uours, at diuers tymes, it
grew vp at length into a huge
bulke: yet for all that, it was
neither answerable to their
large hartes, who haue the
care of it, nor to the vaste
number of the poore and nee-
die which continually super-
abounds. What did prouid-
ent and vaste charitie, which
will be confined within noe
bounds, suggest in these strai-
ttes? Marrie, wheras the land
could allowe them noe elbo-
roome, the place being limi-
ted on all sides (to witt with
two streetes, our ladys church,
and the riuer) they forced
the riuer to afford them place
making a bridge ouer the
backe of it, vpon which they

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haue gayned a faire, large, and
longe gallerie, and by that
again, they discovered a way
open to a greater enlargemēt:
for hauing purchased a com-
panie of old buildings on the
other side of the water, they
raysed vpon their ruines a
stately vaste, and euen a royall
quarter, consisting of three
most spacious Halls, all of hew-
en stone. Nor are these and
the old halls diuided by the
riuer, but it is euen it, which
affords a faire large court in
the middle of them; which is
noe lesse agreeable to the eye
then vsfull for the sicke to
take the ayre, and to ayre the
whole house.

*Of the number of the diuers hall's
and offices, and the disposition
therof.*

ARTICLE XXIX.

ALL the anciët building
consists of foure great
Halls, and seauen offices. The
Legats Hall and the new Hall
are appointed for sickewomē.
The Hall of women brought
to bedd, is assigned for their
lying inne The Hall of the in-
firmerie, is allotted for men
that are most sicke. The office
of S. Denys, is for those that
are wounded. The office of
S. Thomas, for sicke men. The
office belonging to Dame Pri-

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oreffe and three other Religious, is imployed to winde the deade. The office of the washe-house, is vsed to drie the linen of the sicke, and that of the communitie. The office of the Watchers, for those who watch with the sicke fifteenne nights together. The office of her who keepes the trunke and the Relickes, and dresses the Church, for that vse. The office of the Porter, is deputed to receiue the sicke, to see them visited, lodged, and confessed: who is withall to giue out bread and wine for them. There is also an Apothecairerie, where oyntments, salues, and medicinall drogues are kept in a readinesse. A great wash house for

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all the clothes in generall. A little one, where thrice a day they wash the linen of such as are more greeuously sicke. The vesterie, out of which the sicke are furnished with bedds, which yet might rather be called the trash house wherein all the poore people's riches, I meane, their ragges, are kept for their vse. There are also many more places, for the Priests (who are ten constâtly, besides many others who out of their particular deuotion come frequently to instruct and comfort the sicke) and domesticall seruants &c. as euery one will easily conceiue. There are also foure Doctours of Physicke intertayned in ordinarie, with sur-

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geōsto the number of twelue.

*Of the number and qualitie of
those who tend the sicke*

ARTICLE XXX.

ALL these Halls, and
offices, and all these
multitudes of sicke and lame
creatures, are looked to, ten-
ded, and prouided for, by the
painfull ād perpetual labours
of about 100. vertuous Nuuns
of S. Auguſtines order (who
make their ſolemne profeſſiō
of the three vowes of pouer-
tie, chaſtitie, and obedience,
in the preſence of the Deane
and Canons of our Blessed

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Lady, who haue all spirituall and temporall iurisdiction in this place). These fewe religious virgines (fewe, I say, compared to the vast numbers of the sicke) freely renouncing their owne libertie, and all hopes of wordly preferment, to become the seruants of the most poore and despicable seruants of God : that I may not say, their slaues, since a more abiect and flauish life can hardly be deuised. Whence Boterays, an ancient Poete, admiring the charitie, and constancie of the said Religious women who serue the sicke amidst so much filth and infection, expresses himselfe in foure latine verses to this effect.

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*They make themselves the slaues
of sicke and lame,*

*To dresse the loathsome sores,
we scarce dare name.*

*Their baulme is goare; their ciuet
festered wounds;*

*Hence th' odour of their vertue
mere abound.*

But what doe these good religious performe in particular, or rather what disgustfull drudgeries, abiections, and humiliations are they not lyable to? They washe all the clothes, of those multitudes of nastie, goarie, impotent, and euen, too often, impudent people. I haue some tymes bene a spectatour of the painfull labours of those poore maydes in the most rigorous cold of winter, if not

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with edification , certainly
not without confusion to my
selfe and others, to see them
strive to purchase the same
heaven we all pretend to , at
so deare a rate , while we are
confident to buy it for a songe
At so deare a rate, I say, spe-
king according to flesh and
bloode, though otherwise it
beares noe proportion to that
ineffable, eternall , waight of
glorie we all ayme at. Truth
out of the Apostles mouth,
puts is out of doubt, *the pas-
sions, afflictions, or sufferances
of this tyme, are not condigne, or
any way comparable, to the
greatnesse of the future glorie
which shall be revealed in vs.*
Thence they stand in the riuer
all the day longe in great

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stiffe bootes, not vnlike to those of fisher men, be it frost, or snow, or blowe what weather it will, they are hard at it, with their beetles in their hands, being many tymes all garnished round about their habites with isheakles, the rude winters cristalls, or riuer diamants. To witt they haue some thousands of sheetes and shirts to washe, such (which I leaue to euery ones imagination) as come from the bedds, and backes of those poore, sicke, wounded and dying wretches. Certainly nothing but the vnction of the holie spirit could euer sweeten, or euen render tolerable, such abiecte and loathsome imployments.

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Further they must euery one in their turnes serue them with their meate, deinke, and all thinges necessarie. They must turne and winde them in their bedds, make the same, dresse their scabbs, and wounds &c. watche them amidst the gastly horroure of the night, where death is domineering in the Hall round about them: finally assiste them dying in great numbers, winde their deade bodies, and send them to their graues.

This is truly so admirable, as it would hardly be thought credible, were it not euery day obuious to the eyes of all commers: and more admirable would it yet appeare, were
it not

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if not onely beheld in grosse,
but looked into in particular.
For let vs make computation
of the numbers of the assis-
tants and the assisted, and we
shall discouer a strange dis-
proportion. The assistātes are
one hūdred onely, the assisted
2000. (now more, now fewer,
as we haue seene aboue) now
100. compared to 2000. is
twentie to one, so that euery
Nun has twentie to her parte.
Which I presume will be iud-
ged a sufficient burden by all
men who well confidere it.
One Garde or keeper (as we
find by experience) has her
hands full to tend and watche
one sicke person , especially
if for any longe tyme : what
an oppressing burden hath one

K

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nun being charged with the care of twentie, not for a smale tyme, not by spirts, and at her owne choyce and pleasure, but at all tymes, by obligation of a vowe as longe as life lasts? Certainly one might truly affirme of those good soules, that they suffer a burden Aetnagrauius, did they not experience in themselves what their holy father assures them, that they who loue, suffer indeede, the same thinges, but they are not burdensome to the Leuer, *præ amore non sentiunt* loue lets them not feele it, which truth all beholders may reade in their faces: for neuer was bride more gay and cheerefull amidst her parents vpon her

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mariage day, then they appeare amidst their beggars euery day : so that I hope I may not improperly applye (by way of participation) that of the canticles which is addressed to the whole Catholike church, to this illustrious parte of it: *multæ filie congregauerunt diuitias*, many charitable maydes, and men of Paris, haue heaped riches together; some by one charitable inuention, some by another, but you haue outstripte them all, by the huge vnlimited amplitude of your charitie, which may seeme, at once, to driue the whole commerce or trading of all the workes of mercy corporall and spirituall, with the whole world,

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without exception. And conclude with S. Athanasius that if holy Virgines be a certaine marke of the true Church, since none but a virgine mother brings out virgins, you more and more confirme the same truth, since to your virginitie, which is truly Angel-like, you ioyned charitie which is the God-like vertue indeede, yea God himselfe. *Dens est charitas*, which by your holy practises appeares to be putt as absolutly in her raigne, as the condition of this miserable life may permit.

*Live euer blest, deare mayds,
adorne your state*

*And pious sexe, and plac't at
highest rate.*

One would haue thought,

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after the obseruing of all that hath bene said of this vaste place, that pietie had noe more to haue projected in relation to it, yet some zealous soule, conceiued that it was not enough, to relecue poore people in their sicknesse, and to send them home, being prittie well recouered to make place for others, according to the necessitie of the place, vnlesse their charitie prouided further, for their future well beeing, and reestablishmēt in their accustomed strength and vigour; relapses being frequently found more dangerous then the sicknesse it selfe. Here vpon it was, that those cōsiderate persons tooke a house not farre di-

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stant, where those new conualescents haue libertie, to passe a longer tyme, in that fresher ayre, and so wholie to confirme their strength.

The good sisters of the Hostel - Dieu haue yet two houses more which depende vpon their charitable assistāce; to witt S. Lowises in S. Laurances suburbes, a most specious, magnificent, and truly kinglike building, whose Maiesticall aspect speakes the greatnesse of the royall Foundour, Henry the greate: and an other, called *la Santé*, a litle distant from S. Marceaux suburbs. And they are both allotted to the releife of poore people who may chance to be afflicted with the plague, whō

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these goode soules haue the
heroicall charitie to tend. In
their ordinarie imploy, in the
Hostel-Dieu, they freely giue
themselves ouer to the most
abieect and flauish life imagi-
nable. But in this, they sacri-
fice vp themselves to the
most dismale death possible.
So that they putt the highest
rate vpon their charitie, that
man is capable of: as is made
good by our sauour himselve
noe man hath a greater cha-
ritie then to giue his life for
his friends. Liue they happie
for euen.

*Of the Hospitall called our Ladys
of the Incurables.*

ARTICLE XXXI.

HERE I might well haue
putt a periede to this
smale worke, but industrious
charitie has yet further to
goe, and more to prouide for:
if she cannot find a fitt and
setled place for the poore in-
curables in all the greate va-
rietie of Hospitalls yet foun-
ded, she will haue one foun-
ded on sett purpose for them
alone; where if she cannot
cure their desperate diseases,
she will, at least, solace them
in their continuing afflictions.

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And this blessed office of christianitie, is performed with so much sweetnesse, and affectionate care in this place, that those poore desolate creatures, obseruing, that they suffer not alone, but that their brethren in Christ, beare a part of their burden with them, by compassion; they seeme to be halfe cured.

The illustrious person, who first inuented and founded this heauenlie habitation, seconded by the bountifull liberalities of his pious Maiestie Louis the XIII. who freed them not onely of all duties belōging to the crowne as *los & vents, maine morts &c.* but also gaue them his rightes of *entrees of wine &c* together

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with a generall exemption from
all subsidies and impositions &c.
By his letters patentes of
Aprill 1637. This illustrious
Patron, I say, did so litle af-
fecte to feede of the emptie
huskes of worldly reputation
that he caused his name not
to be putt in the kinges let-
ters of establisment. Yet to
Gods honour, his, and his
noble families, I shall not
feare to offend, if I publish
to the world, that it was the
most religious and Eminent
Cardinall *de Rushfaucand*, who
liued, beyond the ordinarie
course of nature, to see a
good parte of his designe on
foote. To which he contribu-
ted bountifully. To witt he
endowed the place with, a

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yearly rent *in perpetuū* of three thousand and fixe hundred frankes, or three hundred and sixtie pistolls: and layd downe where with to build a faire church, and two Halls, in the yeare 1637.

The place fixed vpon for this most agreeable worke, was in S. Germins suburbs. In a most healthfull and delicious aire; consisting of noe lesse then ten akres of ground in one faire peece. There the vaste charitie of Paris finds a large field to dilate it selfe vpon. And in verie deede, it seemes it will meete with worke enough for a longe tyme; since, as I am told, the designe is to build eight or ten faire large Halls, all

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to be furnished with bedds,
as we see at presente, with
comlie white fustian courtins
with each one a strawe bedd,
a feather bedd, and a good
quilte; together with an al-
tar to euery Hall, where those
impotent people may heare
Masse in their bedds. Of all
these designed Halls, there
are, as yet, onely foure per-
fected. And yet the iudicious
beholder of the statelineffe,
and soliditie, of what is alre-
adie compleated, will easilie
iudge it was not compassed
for a litle. *Sed charitas omnia
Sperat.* And the excellent Ad-
ministratours of the place, are
yearly improuing the reue-
nues; as well by common cha-
rities, which by their singular

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industrie and dexteritie, they procure, as by the addition of their owne meanes; some of them paying 1500. liures french or 150. pistolls for himselfe and his man *per annum*, and freely contributing as much more yearelie out of pure charitie; besides 3000. l. which he gaue the first yeare to plainte and beautifie the garden. So farre are those holy men from rayfing themselves a fortune out of their great places, that they doe not take a competent, and most iust liuely-hoode for their continuall cares and paines, but euen pay for it, fiew tymes ouer. So that their purely charitable, and successfull labours, together with

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their owne liberalities, heightened their hopes to such a degree, that they confidently propose to themselves, to extende that pious foundation which was first made for a douzen onely (sixe men, and five women) to foure hundred. Nor will it be much to be doubted of (if God grant life to those admirable Prouisours, in whose management the place now flourishes) since by their care, liberalitie and prosperous endeouours, they haue abreadie, in a fewe yeares, multiplied twelue to 160. which are imployed at present. If the rest be once accomplished, it may iustly be stiled the *non such of France*, and the world, for wholsome

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aire; magnificent Halls; singular order; good diete; amiable treatement, in all thinges behooffull for body and soule.

And indeede Gods bliuings haue abreadie so visibly appeared vpon this holy foundation, that since the yeare 1637. as aboue, till this present yeare 1666. it is augmented by the charities of Paris, in point of buildings, to the value of 500. thousand french liures; and as much more in foundatiō of beddes; making in all, a french milliō, besides sixtie thousand liures in annuall reuenues.

That parte which relates to the bodily care of the incurables, and the continuall

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assistances which are necessa-
rie for those poore creatures
which are incapable , in the
least to helpe themselves , is
performed by good young
men (as to the poore men),
who out of deuotion subiect
themselves to that abiecte im-
ployment , taking a reason-
able consideration for that
holy and hard seruice : and
as to the women , there are
modest secular maydes , who
complie with the like good
offices , with much religion ,
sweetnesse and compassion.

The other dutie which con-
cernes their soules , is aboun-
dantly discharged, by the con-
tinuall sollicitudes of a com-
panie of most pious preists,
who liue in the place , to be
readie vpon euery call , and

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who are so absolutly free from all selfe-interest, that they powre out their owne substance, in that Christian seruice, in lieu of gathering together any riches therby.

Wicnesse Mr despond the Vicar who hath the cheife charge of the spiritualitie of the place, who out of his owne patrimonie (in a fewe yeares that he has liued there) hath giuen the house aboue 12. thousand liures; with intention to leaue his faire and well choyfen librarie, which is worth 10. thousand more for the vse therof. So that *aui sacra fames* which hath so absolute a raigne in the world, among them is turned, to a spirituall prodigalitie, and

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holy strife to outvie each other. In a word, the beautifull contriuanee of the whole buildinge ; the maiestie of the Halls (which might rather seeme to be *Louures*, then lodgings fore poore distressed people) the excellencie of the situation, and the odour of the admirable charitie practised therein , delightfully allure persons of great worth and honour, to reside there , as Abbots Counsellours &c. who after they haue giuen ample testimonies of their abilities, in profitably seruing the publike the best of their yeares, know to make a holy retreat, and to sacrifice vp the honorable rest of what they sometymes were , to

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God alone, in that deuoute
sanctuarie, where they build
themselues noble quarters,
which are looked vpon as *donationes inter viuos*, during their
liues, to be left to the Hos-
pitall, as monuments of their
pietie, after their deaths.
Most worthily may be added
to these, that most famous
Bishope of Bellay, that loue
of the poore and pouertie,
which he truly practised: for
tho he did not actually liue
with them, yet did his affe-
ction and approbation, al-
wayes accompaignie them,
his ambition, as he oft said,
neuer going higher, then to
be reputed a poore Cha-
plaine of that holy familie.
Hence he left them what he

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had, and the reliques of what he
had bene, to be interred in
their Church. *Requiescat in pace*

*Of diuers other charities which I
cannot so wel particularise.*

ARTICLE XXXII

IF here I make an end, it
is not for want of matter
further to inlarge my selfe,
but for want of tyme and
health to informe my selfe of
the particulars: for I am not
ignorant, that there are many
other excellent workes of cha-
ritie exercised in Paris. As in
that Hospitall of the Racquett
in the Suburbs of S. Antonies
which depends vpon a nother
in the towne, behind the place

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royall: governed by a cōpanie of good nuns of S. Augustines order, who receiue a many good burgesse, in their infirmities and incommodities, and treat them with much charitie and goodnesse, affording thē handsome bedds, good diet, and all thinges necessarie.

I know there are other two houses, effects of the late charities of Paris. The one for men, the other for women newly conuerted. The first in S. Victors suburbs: the other neere S. Eustaches. They are taken in, and main-
tayned *gratis* for three monethes space at least, to be thoroughly instructed, and cōstantly settled in the truth.

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I remember also, that aboue 20. yeares agoe, there came a good Lady (from Bourdeaux as I am told) to Paris, called Madame l'Estang, with a harte as full of good will to doe workes of common charitie , as hands emptie of meanes to performe it. Yet God hath so blessed her pious endeouours among the Good people of Paris , that she has procured subsistence for 250. poore young maydes, (which her care hath gathered together) who by her graue prudence , are modestly and christianly bredd , and carefully kept out of harmes way. to which that sexe, and those greene yeares, are but too incident.

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All Paris knowes, and sees
daylie, multitudes of girles,
taught (for meere charitie)
to serue God, to reade, to
write, to worke diuers kinds
of workes, wherby they are
inabled to become good hous-
wiues at home, or to gaine
their liuelyhood among the
marchands. And this as well
at religious houses, especially
the vrsulaines, whose proper
profession it is, as in diuers
particular cōgregatiōs (which
are common all ouer Paris)
where good widdowes, and
ancient matrons, deuote the-
selues to that pious care.

To conclude, poore distres-
sed people of the generall
Hospitall, the otherwise de-
serted gallie-slaues, and the

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desolate prisoners, often experience the comfortable vi-
sits of the noblest Ladies
of Paris, who solace the first
with their affabilitie and pious
discourse, and, often tymes,
deliuer the latter, by paying
the summe for which they
were imprisoned. These thin-
ges, I beleue, will be farre
from being paralld by the
protestants practises. Howbeit
there are yet others that much
further outspeake the, which
for breuities sake I will onely
point at.

*Observations to be made of other
great workes of pietie.*

ARTICLE XXIX.

SOME of the greatest ar-
guments of true pietie,
zeale

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zeale and religion, especially
towards God, I haue not yet
touched. For what indeede
doth antiquitie deliuer vs,
which speakes more honour
to God, and the noble foun-
ders, then the erection of tem-
ples dedicated to his name;
those royall and permanent
monumēts of primitiue zeale,
whose venerable old looks
decrye prophane noueltie,
and prescribe against it, with
*Tertulians prior possideo, olim
possideo: I possesse first, I possesse
of old.* Whose verie exterior
forme (which is ordinarily
found the same all christen-
dome about) preaches a cru-
cified God, in a silent lan-
guadge, which heresie could
nener refute, saue onely by

L

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the new way of pulling them
downe.

Hence it was, that the wi-
fest of kinges, Salomon: the
greatest of Emperours, Con-
stantine the great: the Pee-
relesse Emperesse his mother,
Helena; and Edgar the most
religious of our kinges (wher-
of the three last are the in-
comparable ornaments of our
olim holy Hand) commended
the memorie of their most
renowned pietie (to omitte
millions of others) in pointe
of building Temples, to per-
petuall posteritie.

In this point what glorious
aduantages could I not meete
with, should I prosequute it
to the full: How rare and
leane fruites hath England

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seene in this kind , in 100. yeares and vpwards , that is, euer since the young birth of protestancie ? while the Catholike pietie of Paris, in thirtie yeares space , hath produced at least 40. considerable churches and chapells (with faire Monasteries to the most of them) which I am able to giue a catalogue of, without stirring my foote out of my studie , to inquire them out.

And firsts in S. Iames his suburbs are these which follow.

- | | |
|--|---------------------|
| 1. The Institution
of the Oratoire. | 4. The Fuliantines. |
| 2. Port-Royall. | 5. The Vrselines. |
| 3. Vall de Grace. | 6. The Visitation. |

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In Germains suburbs.

- | | |
|-------------------------------|--------------------------------|
| 7. Caluaire. | 12. Chasse Midy |
| 8. The Carmes. | 12. The Incurables |
| 9. The Iesuits No-
uishop. | 14. Belchace. |
| 10. The misericorde | 15. The Iacobins |
| 11. The dixie Vertue | 16. The Petits Au-
gustins. |

In S. Mercels suburbs.

17. The misericorde 18. The Pitié.

In the Vniuersitie

- | | |
|-------------------------------------|--|
| 19. 'S. Stephens
reedified a new | 22. S. Nicolas, now
makeing all a
new. |
| 20. The Sorbon, | |
| 21. Clarmont | 23. Bon Enfants. |

In the Isle de Nostre-Dame.

24. S. Lovis.

In the Isle de Palais.

25. The Bernabits.

In S. Honories Suburbs.

- | | |
|---------------------|--------------------|
| 26. Villeuesque. | 29. The Feullieng. |
| 27. Conception | 30. S. Rock. |
| 28. The Assumption. | |

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In the towne it selfe.

- | | |
|--------------------------|-------------------------------|
| 31. The Oratorians | 36. The Carmelites |
| 32. The litle Augustins: | Rue Chapon, |
| 33. Filles de S Thomas. | 37. The Iesuities S. Antoine. |
| 34. The Carmelites | 38. The Visitation S. Antoine |
| 35. S. Eustace redified. | 39. The Minimes |
| | 40. The Carmes Mitigez. |

And note by the way, that there are siue or fixe of the foresaid churches, in particular that of *Val de Grace*, the monument of a most pious queene, and the worlde's Paragon: that of *Sorbon*, the worke of the vnparelled Cardinal Richelieu. And that of the Iesuities in *S. Antonies* streete, wherof the first (which is iudged to haue cost some millions) is able to pay fore more churches (to speake sparingly) thē all England has

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built since the fall of Catho-
like religion. A royall munifi-
cence ! worthy of the daugh-
ter, the wife, the sister, the
mother of a kinge: a Deoda-
tus or child of miracle: and
grand - mother of a kingly
issue. And yet that which out-
speakes all, is that this vast ad-
holily profuse liberalitie, in
this kind, hindered her not
bountifully to open her hand to the nee-
die, and to stretch out her palmes to
the poore, so that she was obser-
ued (by faithfull and knowing
persons) annually to contribute
twētie, or twentie two thousand
pistolls, with her owne royall
hands, to the poore and ne-
cessitous, those liuing, and
better Temples of God. And
as to the rest, wheras I in my
chamber, without further in-

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quisition, counte but vpon
fortie, others better able to
stirre abroad, and so better
versed in the towne, make
noe difficultie to affirme, that
there are many more, which
I easily beleeeue. How soeuer
it may be, as to the iust num-
ber, the number I haue spe-
cified is most certainly true,
and ministers most iust occa-
sion to me, to say to your
church, what S. Augustine
said to the Donatists, *produ-*
cite aliquid simile, produce some
thing like to this, for the
prooffe of your pietie.

Now if thus much be said
for the pietie which appears
in the walls, what might not
iustly be said, for the religious
liues of the heauenlie inha-

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habitants? who endeououring
to followe Christs counsell
(which certainlie was not gi-
uen by wisdome it selfe to
fall fruitlesse to the ground;
to be neglected by all men,
to be imitated by none) of a
more perfect way of life then
the meere keeping of the com-
mandementes, went and sold,
or abandonned, all that they
had, and all that they could
hope for, in this poore world
to become therby the poore
of Christ, and tooke vp their
Crosse, that is, a penitentiall
life; gaue it to the poore, and
followed him, by imitating
his diuine chastitie, pouertie
and obedience, as farre forth
as by his grace, they are ca-
pable therof. Who haue but

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one harte , and one soule in
our Lord : one comon habi-
tation , one purse , one pan-
terie : and liue at such a di-
stance from any reall proprie-
tie , that those colde wordes
meum & tuum , myne and
thyne (the fource of all dis-
sension) are banished out of
their societie. Whose whole
application , as well by pro-
fession as practise , is to God
and godly studies : whose ex-
ercise is to pray , and singe
heauenly Psalmes, Hymnes,
and cāicles before the throne
of God day and night : in a
worde , whose conuersation
is intirely in Heauen. Hence
Monasticall persons are sty-
led by S. Cyprian, the most
illustrious parte of the church
of God : by S. Ambrose an

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imitation in earth of the Angells in heauen : and S. Augustine, breaten backe by the glorious luster of their Angellicall practises, professeeth, that hauing a myndeto prayse them, he dare not vndertake it, because expression, saith he, would fayle him. The like fayling might I much more iustly feare, should I aduenture to prayse (whom, in passing by, I onely ayme to point at) those infinite numbers of Religious men, and holie virgins, who adorne Paris at this day, with the like sublime pietie and sanctitie, as he magnified in his tyme, in the Catholike church when he prouoked the Manichies to reprehend, if they could, those manners, that life, that order, that institute (which he

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had described in his booke *de moribus Ecclesie Catholice*) and not still to goe on in vainely boasting of our chaffe, to blind men, who are not capable to iudge of light. With him therefore I will conclude with you, humbly beseeching you for Gods loue, not to giue further care to your mens slaunders of the Catholike church in catching an occasion, by the reprehension of their manners, whom she also condemnes, and continually striues to correct, as being the faultes of naughtie childrē. & yet if they persiste in their wiche desse, or euen adde more greeuous faults to the former, they are suffered not withstanding to remayne in our Lords field,

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and to growe vp with the good
 feede, according to Christs or-
 der in the gospell: *suffer both*
to grow vntill the haruest: but a
 tyme will come, that the
 cockle shall be separated, and
 the pure wheate shall be pur-
 ged from the chaffe. In the
 interim, deare Sr, I leaue your
 equitie to iudge, *whether it ap-*
peare not a kind of impudence (as
saith S. August) in your men, to
 seeke, and as it were, to exacte,
that perfection in our looser mem-
bers, and euen in the chaffe of
 our Church (therby to seduce the
 ignorant) *when they, the while, shew*
not, in the least measure, the same
 perfection, in theirs, to those
 whom they seduce.

FINIS.

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